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The Masonic Craftsman

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In This Issue: The Ethics of Lodge Conduct

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CHARITY

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind: charity envieth not; charity vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

I CORINTHIANS 13.

NEW ENGLAND
MASONIC CRAFTSMAN
ALFRED HAMPDEN MOORHOUSE, *Editor*
MEMBER MASONIC PRESS ASSOCIATION

VOL. 29 OCTOBER, 1933 No. 2

FEAR "Friend, never strike sail to a fear! Come into port greatly, or sail with God the seas. . . He has not learned the lesson of life who does not every day surmount a fear."—RALPH WALDO EMERSON.

These inspiring words of a great philosopher need broadcasting today. It is plain that much of our trouble is due to that primal instinct which, let it be said to our shame, intelligent Americans seem to possess in large measure.

The simple soul in close harmony with nature and nature's works is not given to fear. He may be witness to stupendous manifestations of natural forces—and have a wholesome respect for these, but always the calm has followed the storm, the fiery blast of the volcano died down, floods and the fury of the wind passed away.

If this man faces his fortunes with a steadfast eye why should mortals whose principal concern is a little worldly wealth flinch from the buffetings of Fate.

The great God, Chance, too often and too deeply actuates the majority of men. To lean on her is to lean on a slender support. The rewards may seem great but her risks are breeders of fear and not worth the price.

To do well by others, to live cleanly, to fear God and naught else, may well be a man's creed—and he'll be the better for it even though he misses many of the superficial things which seem to count for so much—and which in the very nature of things he must leave behind when he passes from his present earthly state.

A'BAS Quite frequently prominence is given in the columns of the secular and Masonic press to the announcement that some particular individual who has attained to a degree of eminence in political, theatrical or social life has been made a Mason.

The inference too often is taken that the Craft thereby is honored, whereas that is not always or often the case.

From time immemorial men of attainments, recognizing the merit of Masonry in the general scheme of things, have sought to ally themselves to it. Their own importance, to themselves and to the community, has thereby, in many cases, been enhanced. Those men who, not consumed by wrongful ambition or self love, have unselfishly served the Craft but have used their talents in its behalf have honored it. The records they have made are a golden page in the institution's history.

The tendency nowadays, however, is to glorify the individual rather than his work, and it is well not to place too great emphasis upon this phase of Freemasonry.

Leaders within the Craft are needed, of course, but this does not mean that a politician, for instance, who seeks preferment at the polls, should be permitted to

tie the fraternity to his kite. In fact scrupulous effort should be made to disassociate his public record from that within the tyed doors of the lodge.

We are prompted to write of this because of the chance remark of a well-beloved editorial writer that two men, heretofore prominent as radio-broadcasters have demitted or contemplate demitting from the fraternity. If their association with it was prompted by the fact that they would thereby increase their popularity, or if they felt that they were honoring it by their presence, the sooner they demit, the better.

Freemasonry should not, nor should it ever be, made an instrument for the promotion of self nor the vehicle for advancement in fields outside the fraternity. It wants no notables who, with fingers crossed or tongue in cheek, parrotlike repeat its obligations as a formula and promptly forget them. "He best can work who best agrees" is a sound Masonic admonition; the purpose of a real Mason should be *to give and not to get*. Let the man who enters its portals sink his self into that of the whole organization. Freemasonry is bigger than any individual. He will find a field for good work if he seeks for it, and as water finds its level, so will he find his.

OBITER DICTUM No careful observer of the contemporary scene but must see in the essential outline before him all the characteristics which mark one of the decisive epochs of history. As at the fall of Rome, or the Reformation, or the French Revolution, the fundamental landmarks seem in process of disappearance. A governing class which has lost confidence in itself; a chaos of values which culminates in open eulogy of violence; a widespread threat to economic security; the emergence of creed-wars supported on either side by armies which do not doubt that they battle for the Lord; a profound malaise in, and distrust of, existing political institutions; a widespread feeling, from China to Peru, that we have lost our sense of social direction; attacks, both open and insidious, on those beliefs in freedom and reason which we would have fain thought a definite part of the settled habits of civilized mankind—these phenomena, at least, no man may mistake. What do they portend? Whither are we marching? What may we read darkly in the complex kaleidoscope before our eyes?

The matters within our range of vision are of vital concern to the Masonic Craft. By all the portents a change is coming over the face of things—social, economic, Masonic.

If in the drawing together in the acknowledged bonds of universal brotherhood as represented by the

(Continued on Page 37)

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Alfred H. Moorhouse, *Editor and Publisher*.

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MASONIC CRAFTSMAN

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MASONIC CRAFTSMAN

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What Are the Ethics of Lodge Conduct?

A Monthly Symposium

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DIGNITY WITHOUT FRIGIDITY

By ALFRED H. MOORHOUSE
Editor Masonic Craftsman, Boston

THIS question is prompted by the fact that in divers jurisdictions, a variety of lodge room customs prevail, which, presumably from long habit, have come to be considered right and proper.

It is generally admitted that gentlemen, wherever gathered, will conduct themselves as such, and as Joseph Fort Newton has aptly dubbed Freemasonry "our gentle Craft," its membership constitutes an aggregation of gentlemen to be governed by rules of polite conduct. Yet there are lodge rooms where smoking is permitted, where cuspidors adorn the East, loose conversation and a general laxity prevail even during the rendition of ritual, all of which is bound to impress visitors unfavorably.

These conditions are under the control of the master, who may have unique ideas of Craft conduct. Loose or unseemly lodge manners reflect not only on him but unfortunately upon the whole body under his rule and governance, hence it is advisable to see that only worthy men occupy the oriental chair: men with a sound knowledge of Masonry, its implications, duties and obligations.

The high office to which the master has been elected involves an appreciation of the nicer shades of conduct becoming to serious men engaged in a serious enterprise; therefore, conduct of members during work should always be serious, attentive and intelligently observant. During refreshment or when ritual is not being worked, a cheerful atmosphere conducive to proper enjoyment of the pleasant association and comaraderie which should characterize a gathering of men of similar mind may easily be invited or encouraged by tactful direction of the worshipful master or of some wise old P. M. who from the northeast corner has had opportunity to observe over the years the affairs of the lodge and is familiar with the wit and wisdom of most of its members.

Levity in the lodge room is inexcusable. Loud talk or extravagant whispering should not be tolerated. Dignity combined with sufficient ease to prevent frigidity should in the final analysis constitute proper lodge conduct.

Upon lodge officers, and especially those who may in the normal course of events be reasonably expected to adorn the East, rests the responsibility. Not only as members of Grand Lodge and as such participants in the shaping of the general policy of the fraternity,

but to a greater degree as a pattern for the Entered Apprentice, who inevitably looks to him as a guide to his own conduct, the master's moves are watched.

It is the pride of some lodges that any man who has the privilege of entry is thereby honored. It is true that in some others the finer shades of good conduct have been obscured. The thinking Mason will not forget that while in lodge he is sitting in a temple erected to God and in consequence betrays in his conduct his attitude toward T. G. A. O. T. U. He will, as he has consideration for those to whom he is bound by ties of brotherhood, so conduct himself that no reflection will rest upon him.

SPECIAL RULES NOT REQUIRED

By JOSEPH E. MORCOMBE
Editor Masonic World, San Francisco

IMUST confess to a degree of mental haziness, with consequent confusion of ideas, in considering the present subject for discussion. "What are the ethics of lodge conduct?" may mean much or little, as

may be the personal interpretation. If the term "ethics" refers to an accepted code of their meeting together as Masons, there is little to be said, and that little plain and familiar to readers. Courtesy and the manifestation of fraternal regard will cover every requirement, and but few Masons are lacking in such requisites. As matter of fact a true gentleman will conduct himself in a proper and praiseworthy manner in any and every situation.

He will not need to put on a peculiar air or assume a special mental attitude in a Masonic lodge, for his natural self will be at all times creditable and satisfactory to others. Such a one needs no set rules to govern either his social or fraternal relationships.

But if one argues for a special connotation of the word "ethics," as applying to the Mason as an individual, there is more to our topic. Social or political ethics, to mention no others, will each set up a different code. The standards of conduct will vary, as best suit the particular objects to be gained by co-operation of thought and action. If we assume that fraternal ethics are thus to be considered, distinguishing Masons from others in their distinctive relationship, there is elicited something finer, and far more satisfying. The perfect courtesy, respect for the opinions of others, with kindly forbearance and a tolerant attitude toward those more ignorant or inexperienced—these things should characterize all Masonic contacts, as indeed they should rule and govern intelligent and cultured



men at all times. But the brotherly relationship, if truly sensed and recognized as constituting a close bond, based on mental understanding, moral enlightenment and mutual helpfulness, will draw men very close together in spirit and purpose of life.

It is, perhaps, the accentuation of such relationship of broad interests, bringing advantage to all concerned, that constitutes the ethical part of Masonry. Certainly the effort to develop the fraternal spirit, beyond a mere verbal profession, may be considered as of the essential objects of the fraternity. Lodge ethics, in general understanding of the term, hardly conveys any meaning beyond a certain formal relationship. Elaborate rules, are, after all, only necessary to govern the intercourse of men dissimilar in thought and intellectual attainment, or those separated by culture and social classification.

The Masonic lodge where perfect ease prevails, where brother meets brother on equal terms, and where conflicting opinions, honestly held, cannot effect the fraternal accord, would be truly ideal. Such a happy condition is to be realized only among those of common ideas and speaking the same language of refinement and culture. It cannot come as the result of fixed rules arranged and given currency.

It is likely that this writer has wholly misunderstood the present question. If so I can only hope that these paragraphs are not a vain beating of the air, to no purpose or pertinence of thought.

MASONIC ETHICS ALWAYS THE SAME

By WILLIAM C. RAPP

Editor Masonic Chronicler, Chicago

THERE is no reason why the ethical conduct observed in the lodge room, during meetings, should in any way differ from that which prevails among Masons at any other time. To set one code of ethics for use in the lodge room and another for daily life would call for well merited ridicule. It would be paramount to contending that a man who worships his Creator in church is relieved of his moral obligations when the services are concluded. The lamentable fact that in both lodge and church there are men who apparently adjust their consciences on a convenient double standard is merely a weakness of human nature.

In the matter of mere conduct it is natural that there must be a somewhat greater restraint on the individual during a formal meeting of the lodge. Mirth and badinage, the introduction of extraneous affairs and private conversation among members will interfere with the orderly dispatch of business and the carrying out of prescribed ceremonies and programs. On the other hand, there is no occasion for austerity or sanctimonious gloom. There need be no undue restraint during the progress of stated meetings, and if a humorous situation arises a moderate appreciation by laughter and even applause will do no harm. From this, of course, an exception must be made when degrees are



SHOULD BE PROPER MENTAL ATTITUDE

By J. A. FETTERLY
Editor Masonic Tidings, Milwaukee

MOST of us have two standards of conduct—one while we are in the lodge room, the other for our guidance outside the hall or temple. The next time you attend lodge, watch the faces of the men as they enter the lodge room and you will see the truth of the opening statement exemplified. Coming out of the card room or recreation room, the member will be laughing, care-free and natural. Immediately upon entering the lodge room, the smile is wiped off as though with an eraser, his features assume an unnatural solemnity, his eyes take on that "far away" look and he is ready for the opening ceremonials—he has "dressed up" his face as well as his behavior, for the occasion, and like the bare-foot boy who is forced to wear hot, tight shoes on Sunday, he is usually delighted when the ordeal is over and he can again assume his natural state—be once more free and easy.

Human nature being as it is, all the above is perfectly as it should be. It is right and proper that we should all be momentarily—even though unnaturally—serious, and give thought to things other than our golf game, our job, or other factors in our every-day world. Consequently the chief plank in our platform of the ethics of lodge conduct should provide for a proper and respectful mental attitude.

Another rule or provision in our platform should have to do with our conduct toward our brother members and to our officers while in lodge.

being conferred, when the slightest titter would rob the ceremonies of their solemnity and effectiveness. Applause during or following the conferring of degrees on candidates is of exceedingly doubtful propriety.

There are many things which brethren may do and say as individual Masons which may not be indulged in open lodge. Of these the principal ones are the discussion of polities and religion, but this is so well understood and so clearly enunciated in written regulations and traditional principles of the institution that it need scarcely be mentioned. That nothing which threatens to disturb the peace and harmony of the lodge should be permitted to creep into a lodge meeting is also fundamental. Matters may come up, which directly concern the lodge or its members, and which must be met frankly and fearlessly, upon which there will be decided difference of opinion, but in the resultant discussion the fraternal spirit of tolerance, justice, fairness and moderation should always dominate.

The ethics of Masonry, in lodge and in everyday life, are or should be well understood, even though no one has been ably specifically to define them. At any formal meeting the individual must exercise restraint greater than that imposed upon him at other times, but the underlying ethics of conduct are the same at all times.

A Masonic lodge is not a debating society nor is it a story-telling forum or a free-for-all "gabfest." Theoretically, it is a gathering of serious-minded men for the discussion and consideration of the verities of life, with a view to their mutual individual improvement. Its business affairs should be conducted promptly, courteously and in an orderly manner; its ceremonials, respectfully and seriously.

Any member who fails to appreciate and to forward those ideals of procedure is offending against good taste and is violating good lodge ethics. This is particularly true of one whose indecorous conduct interferes with or in any way cheapens lodge ceremonials—particularly if a candidate is affected. Too strong language cannot be applied to the one whose misguided sense of humor induces so-called "wise-cracks," to a candidate, or one who attempts to convert the solemn ceremonies of an initiation into a side-show. Both are reprehensible and neither has any adequate comprehension of Masonry or proper Masonic conduct.

While lodge affairs are serious and its ceremonials solemn, it is not contemplated that the lodge room should be a funeral affair. One can be pleasant, courteous and affable without being boisterous; one can also be earnest and serious without being melancholy or dismal.

If a member is at all times conscious that when in lodge he is among gentlemen, he will not go far wrong or seriously offend against lodge ethics.

A story often told of the late William J. Bryan comes to mind. Mr. Bryan detested vulgar stories. At one time a politician, not knowing of Mr. Bryan's convictions about such stories, preparatory to telling one, looked around and said, "There are no ladies present are there?"

"No," said Mr. Bryan pleasantly, "but there are gentlemen."

Before offending against good taste in our lodge conduct, let's try to remember, "there are gentlemen present."

EDITORIAL

(Continued from Page 34)

fraternity, Freemasonry can exert an influence commensurate with its size and scope it can, and will, inspire a future generation with a sense of its value in the scale of things, and justify itself. If it is to be simply a machine dealing with routine matters of outward doctrine it may well fold up.

Of course no one will grant that there is danger of the latter, but it is well for men to be reminded that through their association and by the pure reasoning of Masonic precepts they are individually as well as collectively concerned in a vital matter.

The field of practical charity is being only partly cared for in the Craft, and a question arises whether this concerns the individual Mason as it ought. Interference by the Craft in matters political has not come to pass nor will it while good sense prevails and yet its very strength of numbers gives it a very real interest in such things.

Certainly Freemasons must now, as never before,

concern themselves in affairs outside their own narrow circle, striving intelligently and with every effort to find some outlet to the present maze. It is not only advisable but imperatively necessary.

CONGRATULATIONS To Melvin M. Johnson THE CRAFTSMAN extends hearty congratulations on his accession to the office of Sovereign Grand Commander of the Supreme Council of the Scottish Rite in the Northern Jurisdiction.

Few men deserve more of their fellows than this distinguished brother. He has served a long apprenticeship and worked well and faithfully in every office he has held.

He has maintained and advanced the high standards set in this commonwealth both in his chosen profession of the law and the Masonic Craft.

The Scottish Rite likewise is to be congratulated upon its good sense in electing Brother Johnson.

All, on whom the influence of this able and goodly man has fallen, will rejoice in his preferment and wish for him a long and successful administration.

CRITIC On another page of this issue is printed the comment of an American visitor to London. In justice to our British brethren we are impelled to say that it is obviously quite impossible for a visitor to make a proper analysis of English Masonic practise from so superficial a standpoint as this writer's.

Whether or not the Work is slighted in London and undue gastronomic emphasis placed upon the eleven (?) course banquet, these London brethren have surely demonstrated by their deeds that Freemasonry is a very real thing to them. Certain it is that we as sons of the old grand lodge of England can copy with profit much from the sire.

ELECTIONS In many towns and cities elections are being held this month. Many tax-payers are members of the Masonic fraternity.

Freemasonry as an organization has no interest in politics. Its interests are affected to a greater or lesser extent, however, by the economic status of its individual members. Men harassed by taxes and assessments of one sort and another, which have in increasing volume been imposed upon them by callous governmental administrations, cannot be expected to contribute as much of their time and substance as when the mind is clear of such things.

Good work is possible only with a satisfied citizenry. Effort should not be lessened in hard times. Rather should it be increased. But the habit of recent days of piling tax on tax by an all too common type of unscrupulous and dishonest politician has in considerable measure brought the country to its present desperate extremity.

Masons therefore will do well to ponder the situation very carefully, and only then vote for a candidate who is pledged unreservedly to a policy of sound economy and who above all is fearless for the right and unswayed by sinister outside influences from the proper performance of his duties.

The Charter of Arras and the Bull of Charles Edward Stuart

By BRO. N. CHOUIMITSKY, PARIS, F. P. S.

(Translated from the French by Cyrus Field Willard, Secretary The Philalethes Society)

(The following interesting article by Brother Choumitsky sheds new light, with documentary evidence, on the history of the much-discussed Chapter of Arras, which Charles Edward Stuart is alleged to have created in 1745. This evidence, it is alleged, is from the archives of the Grand Lodge of Ukraine and includes documents that were sent to Russia at the time of the French Revolution for preservation, and sent back to Paris, at the time of the Russian Revolution, for the same reason. In the archives of the Grand Lodge of Ukraine the folder containing them is called "The Affair of the Bull of Charles Edward Stuart." It contains the following documents:

- N. 1145, M.—Copies of the Constitutions of the Lodge "La Constance," and the Bull of Charles Edward Stuart, 1800.
- N. 1146, M.—Letter of the Lodge "La Constance" of Arras to the Lodge "Scholars of Themis," Orient of Antwerp, 1807.
- N. 1147, M.—Copy on parchment of the Bull of Charles Edward Stuart, certified by the Chapter of "La Constance," May 8, 1788.
- N. 1204, M.—The Lodge "Bonne Union" of Paris asks for a certificate for Brother Delecourt, 1781.
- N. 1143 and 1144, M.—Records and report of the installation of the Lodge "The Imperial Eagle" at the Orient of Paris.

The Lodge "La Constance" and the Chapter "Jacobite Scotland" of the Arras were born in history along with Bro. Jean Francois Delecourt, Royal Notary at Arras and Artois, who was their life-giver, inventor of their antiquity, and certainly the one who profited most by them later.

The names of these Masonic bodies do not figure on any of the old lists, and one finds no traces of the lodges or chapters which they are supposed to have constituted;—that is, those by the Chapter "Jacobite Scotland" before 1780, or by the Lodge "La Constance" before 1800.

Nevertheless, there should have been some of them, for Bro. Delecourt, as we will see, was not a man to neglect the little profits which the delivery of constitutions and other titles might procure for him.

We hope to give here something new on these points of history, thanks to the archives of the Grand Lodge of Ukraine, that we have been able to consult, and the documents cited above.

The first author who speaks of the Lodge "La Constance" is Thory in 1912, in his "History of the Foundation of the Grand Orient of France," page 63, and notes 5 and 6.

Here is what he says:

"At Arras, there existed a Mother-Lodge under the name of 'La Constance,' erected, they say, in 1687 by the Grand Lodge of England."

"A Chapter, 'Scotch Jacobite,' had been constituted there, in 1745, by a charter signed by the hand of Charles Edward Stuart, King of England. This constitution, which was shown in a voyage which we made to Arras in 1786, bore, with it, all the characteristics of authenticity. We owe this communication to M.

¹The name of this Lodge is not found in the list of the Lodges of the English Constitution printed in 1737. No more are they in those printed afterwards, which would make one suspect its pretended constitution. Besides, if this title were authentic (they say it is borne on the registers of the Record Office at Arras), it would contradict the fact attested by all historians, and notably by the Abbe Robins, in his work on ancient and modern initiations, that Freemasonry was known in France only between 1720 and 1725. But we have no confidence in this constitutive title." (Thory)

Delecourt, who had the kindness to give us a certified copy of it. One will find this document, which is singular in some respects, in the Appendix No. 8."

Naturally, it came to us in a copy. The original, as always, has disappeared. But let us see what this document is.

"BULL OF INSTITUTION OF THE PRIMORDIAL CHAPTER OF ROSE-CROIX 'JACOBITE' OF ARRAS."

"WE, Charles Edward Stuart,² King of England, of France, and of Ireland, and in this quality Subst, G. M. of the Chapter of H. known under the title of Knights of the Eagle, of the Pelican, and, since our misfortunes and bad luck, under that of Rose-Croix, wishing to testify to the Masons of Artois, how grateful we are to them for the many proofs of kindness they have showered on us, together with the officers of the garrison of the city of Arras, and of their attachment to our person, during the stay of six months that I have made in that city."

"We have, in their favor, created and erected, and do create and erect, by the present Bull, in the said city of Arras, a S. Chapter primordial of Rose-Croix, under the distinctive title of 'Jacobite Scotland' which will be ruled and governed by the Knights Lagneau and de Robespierre, both lawyers; Hazard and his two sons, all three doctors; J-B. Lucet, our upholsterer, and Jerome Cellier, our clock-maker, to whom we permit and give power to make, as much for themselves as for their successors, not only Knights Rose-Croix, but with power even to create a Chapter in all cities where they believe it ought to be done, when it will be required of them, without, however, that they or their successors will have the power to create two chapters in one city, no matter how populated it may be."

"And in order that faith may be added to our present Bull, we have signed by our own hand and have caused to be placed hereon the secret seal of our commands and caused it to be countersigned by the Secretary of our cabinet, Thursday, the 15th day of the 2d month, the year of the incarnation 5747."³

Signed: CHARLES EDWARD STUART.

"For the King, signed lord of Berkly, Secretary."

"The original of this Bull is strictly guarded in the Archives of the Lodge 'La Constance' at Arras. One can read a certified copy of it in the Archives of the Grand Orient."

"The Chapter 'Jacobite' of Arras has erected some others in France, but only a small number of them."

²See Archives of the G. L. of Ukraine, Nos. 1145 and 1147 M.)

³Charles-Edward-Louis-Philippe Casimir, known under the name of the Pretender, died at Florence, January 31, 1788. Take notice, at once, that he gives himself the title of King and still more, King of France. In reality at this time, he was neither King nor Pretender, for his father still lived and we see this exile take the liberty of proclaiming himself King of the country that had given him asylum.

⁴Error, it was 1745.

⁵We are quoting after Thory.

"CONSTITUTIONS GRANTED BY THE GRAND ORIENT OF LONDON TO THE LODGE "LA CONSTANCE" ORIENT OF ARRAS."

"We, the first enlightened men composing the Metropolitan Lodge of the whole Universe, erected in the first and Grand Orient of the Valley of London:

"To all Masons who may read these Presents:—
SALUTE SALUTE SALUTE

We make known that on the report which has been made to us this day, in our Grand Orient, by the Venerable Brother, the Count of Pembroke, Grand Visitor, who, being on visit to all our regular lodges on arrival in the city of Dunkirk, learned that there was at Arras, capital of Artois, Masons who assembled periodically every month, with several officers of the Irish Regiment of Burkely, in garrison in that city; that wishing to know if these Masons were regularly constituted and if they had received the power to assemble, he traveled to the city of Arras the 15th day of the second month, 5687; that having made the acquaintance of several officers and citizens he made himself known to them as a simple Mason: that, in this quality, they have introduced him into the lodge where he remarked, that not only were all these Masons perfect in their work, but they exercised a perfect charity towards all their indigent brothers and that he, himself, had been overcome by their politeness, that the brethren so accomplished, lacking only a legal existence, he had believed, in making himself known to them, he should give it to them, while waiting until it pleased us to confirm them in it.

"Everything being considered and heard by our grand orator, we confirm and approve all that has been done by the venerable brother, the Count of Pembroke, in the Valley of Arras, and, in consequence, we erect from the present time and for ever this Valley in Grand Orient under the title of 'La Constance' at the Orient of Arras and give it the quality even of Mother Lodge of all the lodges which will seem good for it to constitute, while observing the statutes and regulations of our Grand Orient, which will be sent to it with these present constitutions: and in order that faith may be added to these presents and that it may be a firm and stable thing forever, we have signed them and caused to be placed thereon the seals of our architecture, the sixth day of the sixth month, 5687.

Signed:

The Count of Pembroke
Clarek, Bostaing Street, Gokson.
Digby, C. de Bakely, Dursley.
Chester, Payot, Butler, Watgrave
and the Count of Stafford."

At the side is written "Sealed by our Grand Keeper of the Seals."

Signed: GOKSON,
and lower down is found a great stamp of red wax, surrounded with these words: "ABSQUE NUBE PRO NOBIS."

Se non e vero—that is found bad enough.

The Grand Orient of London, which is alleged to have constituted the Lodge "La Constance" is completely unknown to everyone. One ought to take into account the mistake and on the time on which they

insist but little; they hang on to Charles Edward, however, while mixing up the dates.

They have indeed mixed up an Irish regiment in history: have we not the example of the Regiment of Walsh in which the lodge was constituted in 1688, by we know not what Masonic power? The writer of the constitutions of "La Constance" has been inspired by it, as he was inspired by the names of eminent English Masons, in order to make them signers of it.

We repeat, it would be necessary to know at what time the lodge first put forward its claim to antiquity.

It is to be remarked that the Lodge of the Chevalier de Beauchesne, (Beauchesne was never constituted and the grand lodge refused to send him letters; it considered him as a degree-peddler who had always abused Masonry) had for its name in 1760: "English and Scottish Lodge of St. John of 'La Constance,'" and said that it was authorized by Charles Edward Stuart. What a similarity?

Let us note also that all the traffickers in Masonry, including Martines de Pasqually, have claimed they were from the Stuarts.¹

"At the well lighted Orient of Bordeaux.

"By the authority of the deputy grand master of our grand lodge and of Charles Stuart, king of Scotland, Ireland and England, grand master of all regular lodges spread over the surface of the earth, and under the protection of William-George, today king of Great Britain, etc."

The copy of the constitutive title of the Lodge of Arras bears in the margin the words: "Constitutions granted by the G. O. of London to the Respectable Lodge of 'La Constance' Orient of Arras, the 15th of April, 1687, confirmed by the Bull of Charles Edward Stewart, the 16th of August following: visé'd by the Grand Orient of France the 14th May, 1764; second visa, November 10, 1779; third visa, February 8, 1790; fourth visa, May 4, 1800."

After the second line there is an error. Charles Edward was not born until 1720. He could not have confirmed anything before that. The text of the title enables us to know that it is the G. O. of London that, on the 6th of August following, had confirmed the constitutions granted by the provision of Lord Pembroke on the 15th April, preceding.

The same lapsus is found in the constitutive charter of the Lodge "Le Phenix" at the Orient of Paris. (M. Lantoine, page 229, lines 15 and 16)

Better yet, it exists on the register of the constitutions of the Grand Orient of France. Bro. Hubert has given us proof of this in the publication that he made in the "Chain of Union," (years 1868-69-70) of the list of constitutions of the lodges of the Grand Orient up to and including 1814. It was the inattention of a copyist which is the cause of the fault, reproduced by the inattention of those who have come after.

M. Lantoine, who was not able to know this, was shocked by good right, (see page 230, first paragraph)

The dates of the visas (?) of the Grand Orient of France appeared to have been chosen in order to make one believe as to the long regularity of the lodge. In reality, they correspond, except the last, to anything

¹For example, here is the commencement of the certificate delivered to Bro. Lapeyrie by the Lodge "La Perfection" March 14, 1763.

other than an official recognition. The first marks a schism in the lodge, that of the Brothers of Friendship; the second a refusal of recognition; the third a demand which has remained without reply.

That did not hinder Bro. Delecourt from pretending, above the market, that the Grand Orient of France had recognized it the 18th of July, 1783, with its rank and seniority.

Our regretted brother, Otto Karmin, whom the question interested, has left us some information, which he had been able to gather for himself in the folder of the lodge, in the archives of the Grand Orient of France. We join them to those we have been able to gather elsewhere.

The documents of the folder run from November 16, 1783, to March 12, 1854, with an interruption of work from July 18, 1816, to July 18, 1820.

Although, according to Mr. G. Bord, letters of constitution and of reconstitution had been presented November 12, 1779, to the Grand Orient, which had refused to ratify them, the first demand for constitutions figuring in the folder, is of the 16th November, 1783. The lodge counted 17 members. Bro. Delecourt, former notary, was venerable master. This brother, whose first names and qualities we have learned at the beginning of this study, had belonged to the Lodge of "La Bonne Union," Orient of Paris, constituted under the obedience of the Grand Orient of France October 18, 1773. This lodge requested a certificate for Bro. Delecourt March 9, 1781. As in 1784, this brother says he had been a Mason for 24 years, he must have been initiated in some other lodge, of which we are ignorant. Senior warden of the Lodge "La Constance," he became master of it in 1775.

As the result of its request of November 16, 1783, the lodge was invited to produce its title of foundation, which it did not do, not being able to do so. December 24, 1784, the lodge desisted from its demand for constitution in order to obtain, under the same title, re-constitutions which were not granted.

On March 9, 1785, it asked to take the name of "The United Friends" in order to take rank from the 22d of December, 1783. On the 1st of February, 1787, constitutions were ordered given to this new lodge by the chamber of provinces (of the grand orient) and it was recognized that these lost titles should go back to the grand mastership of the Count of Clermont, but the appeal having been rejected to the effect of reporting the decision, the grand lodge of the council so informed it, by its decree of February 1, 1788. In consequence the constitutions under the name were refused to it.

On the 19th of March, 1800, the lodge demanded a new visa of its old constitutions that it had obtained under its original name.

The lodge called itself then: "Respectable Lodge of Saint John, under the distinctive name of 'La Constance' at the Orient of Arras, constituted mother lodge of the English and Scotch Venerable Masters of Artois, the 15th day of the 2d month of the year 1687, erected as Sovereign Metropolitan Chapter under the name of 'Jacobite Scotland' in 1745, reconstituted French lodge, without prejudice to its primordial titles by the Grand Orient of France in 1764.

Confirmed in this reconstitution in 1790, and authorized in the taking up again of its labors in 1800."

Let us not seek to explain for what reasons 1764 and 1790 are figured in this statement.

In 1802 and 1803, Bro. Chevalier replaces Delecourt. The latter comes back in 1804 and 1805. It was a little later that his fraudulent acts were discovered, and the lodge got rid of him. Bro. Delecourt had never ceased to make a business of Masonry, even when his lodge was under the obedience of the Grand Orient of France, and he constituted lodges in the name of "La Constance," and for his own benefit, in a financial manner, and for a consideration it is understood.

We can cite one example, which is enough, and will suffice to taint with serious suspicion all titles of seniority, or otherwise, that Bro. Delecourt has been able to present, and to judge him as to what he really was.

In the course of the year 1807, the Scotch and English Lodge, "The Scholars of Themis," at the Orient of Antwerp, had been constituted by the Lodge "La Constance" of Arras.

The signatures of the constitutions, giving cause to the Antwerp brethren to think that they were false, "they prayed, by letter of the 20th day of the 5th month, 5807, that the Lodge of Arras enlighten their doubts and regularize their meetings, if it was necessary, either in confirming these constitutions or by granting them others." The Lodge "La Constance" answered them the 18th day of the 8th month, 5807.

"We have seen, with as much indignation for the bold forger, as of sorrow for you, our very dear brothers, that you have been the dupe of a former Mason who, by a dishonorable speculation, without authority, and in the name of our respectable lodge, *who has disavowed him*, and will always disavow him as one of its members, has given you a constitution absolutely null and void.

"This Mason, whom we do not fear to name, Bro. Delecourt, who by the high degrees which he possesses might have conferred lustre on the lodge to which he formerly belonged, *has always made a shameful traffic of Masonry*. It is this ignominious conduct which has obliged us to eliminate him.

"Eighteen months have passed since he has no longer been counted as among us, and since he has dared to constitute you in our name."

Our good brothers of Arras, who did not doubt, however, the authenticity of their own titles, added that they had examined attentively their constitutive charters and recognized that they could establish chapters under the Scottish Rite everywhere that they judged convenient, but they could create no *lodge* outside the ancient province of Artois. To speak truly, belonging as they did to the Grand Orient, they had no longer any right so to do.

Thereupon, they counselled the Brothers of Antwerp that they judged "them to be Masons par excellence, eminent in quality and degrees, made to establish and give lustre to a *lodge*," and advised them to address themselves to a regular obedience, and assuring them they would assist them. The lodge "The Scholars of

Themis" had recourse to the Grand Orient of France, which constituted it at the date of the 21st day of the fifth month, 5807.

The letter is signed de Gallens, master, and the other officers of the lodge. It is overwhelming for Delecourt and suffices for us. We can put in the ranks of false constitutions forged and delivered without authority by Bro. Delecourt, those of the Scottish and English Lodge "The Imperial Eagle," at the Orient of Paris, granted the 4th day of the 5th month, 5804, by the Sovereign Scotch and English Mother-Lodge "La Constance," Orient of Arras, in favor of Brother Abraham.

This lodge was only installed the 8th day of the 4th month, 5807, by Bro. Courro, Honorable and Perpetual Master of the Scottish and English Lodge "The Scholars of Themis" of the Orient of Antwerp, replacing Bro. Abraham, honorable and perpetual master of the same lodge, indisposed, who had ceded his constitution to Bro. Lebeuf. What a mess! In 1808, the Lodge "The Imperial Eagle" presented its constitutions to the Grand Orient in order to obtain its visa and the favor of its correspondence. The Grand Orient did not know what to think of these creations, made by one of its lodges, and of these cessions. It did not give any reply to this demand.

To make headway, we put in the same sack the constitutive charter of the lodge "Le Phenix" that Mr. Lantoine enables us to know (pages 228-230). It is the same milling as that of the "Scholars of Themis" of Antwerp and "The Imperial Eagle" of Paris. Let us approach the date of its delivery, the 14th day of the 4th month, 5804, with that of the constitutions of the last named 4th day of the 5th month of the same year, and both are in the name of Bro. Antoine Firmin Abraham! He ought to be an excellent pal, the Bro. Abraham. He changed lodge and obedience any time according to his interests.

At a former time, on the 15th day of the 3rd month of 1800, we find him founder and master of the Lodge "Students of Nature," Orient of Paris of the Grand Orient of France. On the first day of the twelfth month, 1801, of the same Obedience, he founded the "Students of Minerva," which in 1802 separated from the Grand Orient, and became "Lodge of St. John of Scotland of the Students of Minerva." Bro. Abraham, who has now become "Knight of All the Masonic Orders," published the "Art of the Tyler," which the Grand Orient condemned in 1804. Later, in 1812, they attributed to him the "Unique and Perfect Tyler of the 33 Degrees of Scottish Masonry," which the supreme council in its turn reproved.

It was well for him to come to an understanding with Delecourt, the trafficker. It is not without irony that after the names of Delecourt and Abraham, which figure in the text of the charter of "The Phenix," we find among the names of the approvers those of de Grasse-Tilly, Thory and Pyron. What a beautiful assembly of poseurs!

To finish with them let us take the last falsity. This is the patent attributing the powers of ambassador to represent the Lodge "La Constance" given May 5, 1809, to Doctor Salomon Polonus, grand inspector, 31st, which Mr. Bord has noticed. It is signed by Delecourt and associates. We know that the Lodge

¹See No. 1146 M.

²See Archives of the G. L. of Ukraine, Nos. 1143-1144 M.

"La Constance" after 1806 had eliminated Delecourt, and he was no longer a member of that lodge.

We are now well settled as to Delecourt and his acts. We shall doubt henceforth everything which he may present or certify to us. It is therefore with a great distrust that we shall regard the Bull of Charles Edward, that Thory affirms to have seen in 1786, and which for him bore "all the characteristics of authenticity," although "singular in some respects." He does not tell what these respects are.

It is the forger Delecourt who is going to certify to us as "conforming to the bull reposing in the archives of the chapter of Arras" the greater part of the copies we know. Perhaps it was he who fabricated the original!

The first copy upon parchment (1) dates from the eighth day of the third month, 5788, was delivered at the request respectively of the Venerable Bros. Mauclaires and Desenne, "our oldest deputy, honorary president of the first sovereign chapter at the Orient of Paris, our first assistant, and other knights associated to serve them and to be of value to them in all places where they may belong."

The second (Tross Catalogue) is a document on vellum invested with a great seal, with seven stamps and a great number of signatures. It was intended for the Metropolitan Chapter of Paris. The date is not indicated. As much as one can judge, it is in conformity with the text of the first. We do not know who bought it.

The third (1) is a copy on paper, coming from a member of the Lodge of Arras: it is a little later than 1800. Same version.

The fourth is the copy of Thory that we have given, with its differences:—substitute grand master in the place of sovereign grand master, primordial instead of primatial,—and the error in the date of 1747 in place of 1745, an error which later gave rise to many discussions (Daruty and Bord).

The fifth is the copy from the archives of Arras,

¹See No. 1147 M.
²See No. 1145 M.

Famous Swiss Masons

AN ADDRESS BY W. BRO. DR. ALBERT MOND, W.M., PILGER LODGE NO. 238.

On my annual visits to my old University in Switzerland, I make it a point to visit Lucerne. A short time ago I saw again the Lion of Lucerne. This monument has been erected in memory of Swiss officers and men who fell in defending the Tuilleries in 1792 in Paris, under the Bourbons, at the time of Louis XVI. The lion is 28 feet wide, hewn out of natural rock by the Constanze sculptor, Ahorn, and shows a reclining dying lion transfixed by a broken lance and sheltering the Bourbon lily with its paw. When reading the inscription, "Helvetiorum Fidei ac virtuti," I wondered whether there were any Freemasons among those 26 Swiss officers and about 760 men who fell in Paris in 1792, because at that time, when the French Freemason Lafayette and his troops returned victoriously from the American War of Independence, they brought with them the enthusiasm of the new liberty of Amer-

ica, and Freemasonry flourished in France, and the words "Liberte, Egalite et Fraternite," the motto of the G. O. and the Grand Loge de France were in everybody's mouth.

Given by the "Courier of the Pas-de-Calais," of the 16th of March, 1853, and reproduced by the "Bulletin of the Grand Orient of France," No. 51, March, 1853, pages 64-65. According to our information, this copy is not dated, but according to the signatures of those certifying it, one can place it in the neighborhood of 1804. It is in this version that the word, "Pretender" was introduced. "We, Charles Edward Stuart, Pretender, king of England," etc. It was after the publication of this text that a polemic discussion was begun, which was reproduced in its entirety by Bro. Favre, at first in the "Masonic World," 1860, then in the "Masonic Documents," 1866. Jouaust also, in 1965 devoted himself to a criticism of the Bull (pages 74 and 84). He did not believe in the sincerity of this record, and added it to the number of apocryphal documents of the higher degrees.

If, with Mr. Lantoine, we believe that Charles Edward spoke truly when he denied his Masonic connection, then the cause is understood. All further criticisms and discussions become useless.

Let us not lose, however, a charming detail and one of savory irony, apropos of one of the copies of the pretended bull. The prefect of Hamel did not himself find the copy of Arras. This document was given in 1851 to the departmental archives of the Department of Pas-de-Calais by the BISHOP DE GAP, who had bought it with his own pennies in the store of a second-hand dealer in books in his neighborhood!

We know nothing more of the Chapter of Arras than what Thory tells us, at the conclusion of the reproduction of the bull. Rebold informs us that on the 28th of May, 1845, the Chapter of Arras, in the valley of Paris, (which was the first assistant of "Jacobite Scotland" founded in 1780, or according to Besuchet, in 1769—but the latter is not an accurate historian)—"celebrated the one hundredth anniversary of its foundation by Charles Edward." The fact appeared to him to be worthy of being noticed as exceptional. Despite what Thory says, this chapter of Paris, in fact considered itself, at this time, as the successor of that of Arras.

Lodge Alpina. The first grand master of this grand lodge was the famous historian, Professor Johann Jakob Hottinger. Another famous founder of this grand lodge was Dr. Jonas Furrer, a judge, who afterwards became President of the Swiss Republic.

One of the most enthusiastic Swiss Freemasons was the federal Councillor, Johann Kaspar Bluntschli, one of the most famous jurists that ever lived. He was a well-known lecturer on Law at the Universities of Munich and Heidelberg.

Among the French Swiss Freemasons was the Nobel Peace Prize winner, Henry Dunant, the originator of the Red Cross, the centenary of whose birth was celebrated in Geneva in 1928. Also Elie Ducommun, another Nobel Prize winner (1902), was a Freemason. I may also mention the Zurich medical men, Dr. Haeberlin and Dr. Bucher-Heller, of Lucerne, as very active Swiss Masons.

Foremost amongst the French Swiss Freemasons must, however, be mentioned the late W. Bro. Quartier la Tante, who hailed from Neuchatel, and who founded the Association Masonique Internationale in 1921, an

association to promote friendly feeling among Freemasons of different nationalities.

Then there was the famous Masonic writer Eugen Lennhof, who is a Swiss by birth and living in Vienna. His famous book on Freemasonry is one of the most interesting and comprehensive ever written. I understand that it will be translated into English.

And last, but not least, Dr. Brandenburger, the Past Grand Master of the Grand Lodge Alpina. I have the honour of knowing Dr. Brandenburger personally; he was in London at the 150th anniversary of the Pilger Lodge in 1929. He is a medical man in Winterthur and a prolific writer on Masonic subjects and an ardent worker on international entente of Masonry. As Grand Master of the Grand Lodge Alpina he succeeded in uniting more closely the Masons of the three nationalities of Switzerland with their widely diverging ideas.

I hope that by Helvetiorum Fidei ac virtuti, Swiss Masons will succeed in making Masonry really international, free from petty racial or national ambitions or jealousies.

—The Freemason (London)

India's Leading State Makes Masonic History

By W. E. J. BEECHING

Freemasonry in the leading native state of Hyderabad made a great step forward on February 8, when the reconstructed palace Gosha Mahal Baradari was formally opened by H.E.H., the Nizam in the afternoon, and after banquet in the evening dedicated by R.W. Bro. the Hon. Sir Archibald Campbell, K.C.I.E., C.S.I., V.D., I.C.S., District Grand Master for Madras, as a Masonic Temple for three Lodges of Morland, No 569, S.C., Ekram, No. 756 S.C., and Hyderabad, No. 787 S.C., working therein.

Before describing the ceremonies, it is advisable to sketch briefly the history of events leading to such a culmination. In J. D. B. Gribble's book *History of Freemasonry in Hyderabad* (D) will be found the state of affairs from inception to 1910. Freemasonry commenced in the Deccan in 1812, but the first lodge in the town of Hyderabad was not formed until 1872, when Lodge Morland was started under the Scotch Constitution. By 1890 several lodges were started, all of which are in active life today. In 1892 Rs. 20,000 had been collected, and the foundation stone laid for a building to accommodate the lodges. This was to be erected on land adjoining the Fatteh Maidan Gymkhana Ground, and in 1893 it was consecrated by the Grand Master A.S.F.I.

Subsequent events in those stormy days led to such a state that the building was sold in 1896 to meet the claims of the debenture holders of the loan which had been raised. It was taken over by the officers of H.E.H. the Nizam's Forces, and is still used as their Mess.

Unknowingly this was the turning point of Masonic life and as often happens with a disaster, it proved to be for the better. The lodges moved out into an old royal palace, the Gosha Mahal Baradari, which had been occupied by the military. About this time Lodge Hyderabad was formed with the idea of conferring

degrees in Urdu. Subsequent proposals to amalgamate fell through, and the lodges of today still retain their respective individualities. The membership are mainly Mahomedans, Hindus and Parsees, though nowadays the European element is strong.

The Gosha Mahal Baradari was built about 250 years ago by Sultan Abul Hassan, the last king of the Kuth Shahi Dynasty. It was one of the twenty palaces which embellished this quarter when Golconda was the most brilliant city in the world. It is the only one of the twenty now standing.

The Emperor Aurangzeb installed his son, Shah Alam, in the Baradari when he sent him to complete the conquest of Southern India. For two years it was the headquarters of the Moghuls of the Deccan. Later it was handed over to the military. The facade was closed in with mud walls, the beautiful internal arches and some staircases were walled up; most of the ground floor was used to house military stores, while the upper story was turned into a Mess. The whole building gradually fell into decay, and it was but a squalid place for Masonic meetings. Trees and bushes grew on the roof and in the crevices of the walls, the plaster falling off, and the progress of deterioration was becoming rapid.

Shortly after his accession in 1912, His Exalted Highness the Nizam presented the Masons of his dominions with Rs. 10,000 towards the building of a Temple, but unfortunately misunderstandings arose, and no progress was made with the plan of the permanent habitation.

In February, 1932, the Freemasons of Hyderabad petitioned H.E.H. the Nizam for the grant of the Gosha Mahal Baradari for the practice of their Craft, and H.E.H. was graciously pleased to grant their request.

To the nucleus of the Nizam's gift the Masons of the

three lodges added some Rs. 50,000 more, and have carried the work of restoration and adaptation to completion.

The ceremony in the afternoon was carried out with fitting honour and in accordance with the finest principles. The programme was as follows, being witnessed by members of the Nizam's family, including the Princes and their Princes, and about two hundred Masons with their wives and friends:—

The brethren having assembled and clothed themselves in the tents provided, proceeded to their allotted places in the courtyard in front of the main facade in the following order:—

His Exalted Highness the Nizam having alighted at the court yard entrance was received by the Trustees and the members of the Building Committee (with the exception of the three Ruling Masters). The trumpeters sounded a fanfare, and H.E.H. walked to the main door preceded by the Past Deputy Grand Director of Ceremonies, Past Assistant Grand Director of Ceremonies, A.S.F.I., and four Deacons.

After presentation of the leading Masonic officials, the gong was struck three times by H.E.H. the Nizam, and the door was flung open to a fanfare of trumpets. Inside stood the three Ruling Masters and the Assistant Architect, who were duly presented. Proceeding up the hall the brethren assembled, and, as H.E.H. the Nizam took his place on the dais the Hyderabad National Anthem was played. A short prayer was offered and the President of the Building Committee, Brigadier Sir Terence Keyes, delivered the following address:

"Your Exalted Highness.

"On your accession to the high position you hold, you very generously presented to the Freemasons of your Dominions 10,000 rupees as a nucleus of a fund to build for themselves a Masonic Temple. Fortunately for us the temple was not built, for just two years ago Your Exalted Highness was graciously pleased to grant us the use of the Gosha Mahal Baradari for the practice of our Craft.

"When we Masons of Hyderabad petitioned Your Exalted Highness for the grant of this historic building we laid stress on the fact that Freemasonry is a charitable brotherhood which has as its main principles Brotherly Love, Relief and Truth, and, as one of its consequent qualities, stability. Every Mason is bound to be loyal to his Sovereign and to his native land, and to refrain from any intrigues against the Government of any country in which he may, for the time, find himself. Freemasonry thus binds men of different races and creeds in a loyal and charitable brotherhood.

"This Gosha Mahal Baradari has great historic connections, and fell into decay. We Masons, taking advantage of Your Exalted Highness' generosity, have restored and beautified this old palace till it is now not only an inspiring centre for the practice of

our craft, but a fitting symbol of Hyderabad as the keystone of the arch that spans and unites in one brotherhood the Great Indian Peninsula.

"At all our assemblies, after toasting His Imperial Majesty the King Emperor, we Masons drink to the health of His Exalted Highness the Nizam and the land we live in.

"May God bless the one and prosper the other."

After a short reply from H.E.H., he proceeded, followed by the brethren, to walk down the hall to the end of the passage, proceeded up the staircase to the Reception Room, where an At Home was held by Nawab Salar Jung Bahadur.

After tea all present toured the building and the temple. An excellent opportunity was thus afforded to see the changes that had been made. The unsightly additions to the outside of the building had been cleared away, also the mud brick partitions inside; the roof and walls had been repaired, the whole building floored, and an internal stairway constructed. Perhaps the most beautiful feature was the filling in of the three great arches of the facade with tracery and doors copied from the incomparable work of the tomb of Salim Chhishki at Fatehpur Sikri, adding great beauty to the splendid simplicity of the design and completing the Masonic Symbolism of the historic palace.

When the Barabari ceased to be a royal residence it was apparently used as a place of recreation and entertainment, for on the walls were found writings dating from 150 to 180 years ago telling of how distinguished persons and their friends enjoyed their visits. Some of these writings have been preserved, and hang on the walls of the lodge room. Renovation work in the latter disclosed some beautiful carving work which now brought to the surface adds greatly to the general effect.

In the evening over 200 Masons of all castes and creeds attended the banquet. There were three tables—one inside and two outside the main entrance. The 4th/2nd Punjabi Regiment supplied pipers and drummers dressed in red with green kilts, who played magnificently. To see the intermingled Masons dining together in peace and harmony under the shadow of the temple was to realize the universality of Freemasonry and the truth of the afternoon's speech.

At 9.15 p.m. an emergency meeting of Lodge Morland was held, conducted by the Most Worshipful Grand Master, A.S.F.I. During the proceedings the lodge adjourned for the Dedication of the Temple by the Right Worshipful the District Grand Master, Madras.

A ceremony deeply moving in its entirety, conducted with all solemnity and dignity worthy of the best traditions of Freemasonry, it was a fitting termination to the work that had begun so precariously and ended so nobly.

The Freemason (London)

"Thy Neighbor's Landmark"

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Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land the Lord thy God hath given thee (Deuteronomy xix 14).

The Masons "of old time set in thine inheritance" (Masonry) certain fundamental principles which are named as "landmarks" as early as the Constitutions of 1723.

Men have quarreled about the stone markers set up as boundaries for land ever since sections of the earth were claimed as property; in like manner have Masons differed about what are and what are not Landmarks of the Order. In this country particularly, with forty-nine jurisdictions each sovereign within its own territory, arguments about Landmarks are never ending.

This bulletin attempts not to settle any of these numerous controversies, but only to bring before the average lodge member some of the reasons why his neighbor's Masonic Landmarks may differ from those his own grand lodge may have set up for him to follow.

In 1858 Albert Gallatin Mackey, the great Masonic jurist and authority, listed twenty-five fundamental principles as the true Landmarks of Freemasonry. Although critical scholarship has since riddled the list as to accuracy, Mackey's ideas of what constitute the essential qualities of a Landmark—antiquity, universality, and irrevocability—are still respected. This definition excludes from the classification of Landmarks any principle which is any two of these but not the third. It is by his own standards that many critics have measured Mackey's Landmarks and found them wanting. As an example of what is meant: it is "ancient," in the sense that it was recognized in the "Constitutions" of the grand lodge in 1723, that a grand master appoints his deputy grand master. But the practice is by no means universal. Lodges are now universally governed by Grand Lodges, but the practice has an antiquity of only two hundred and sixteen years. According to Mackey's dicta, neither the manner of creating a deputy grand master nor the fundamental governing body of the Craft can be considered as Landmarks.

A few principles are so universally recognized that they are freely admitted to be essentials, even in jurisdictions which have made no pronouncements as to the Landmarks. Belief in a Supreme Being, the Volume of the Sacred Law as a necessary part of the furniture of a lodge, that a Mason must be a man, are essentials all over the world, though not necessarily listed in all jurisdictions.

On the validity of certain principles all authorities agree, but differ as to their antiquity, universality and irrevocability. A substantial minority of American grand jurisdictions have officially adopted Mackey's twenty-five Ancient Landmarks, but a majority either follow other compilations, use the Old Charges, or decline to specify what are and what are not the Landmarks of the Craft.

The right and power of any grand lodge to determine for itself what is and what is not law in its jurisdiction

is unquestioned. Therefore, when a jurisdiction sets forth any list of Landmarks in its Code, they have all the force of Ancient Landmarks in that jurisdiction, whether they are actually so or not.

"Actually so" refers to inherent nature; that which cannot be altered by law, no matter what the lawmaking authority. The National Legislature has the undoubted right to enact a law that unsupported objects must fall. *Per contra*, it then has the right to repeal the law of gravity, and forbid things to fall when no longer supported. But it has not the power to enforce, change or suspend the law of gravity! A grand lodge which says "Thus and such is an Ancient Landmark" gives that pronouncement the full force and effect of an Ancient Landmark in that jurisdiction, but its edict does not "actually" make it such.

One jurisdiction follows Lockwood's list of nineteen Landmarks, of which Number 8 reads: "That every lodge has an inherent right to be represented in grand lodge by its first three officers or their proxies."

This is good Masonic law in most jurisdictions, but not in all; the Mason from this jurisdiction who moves to New York or Texas and there affiliates finds that this is not a Landmark in either of these jurisdictions, since neither New York nor Texas admit wardens to grand lodge.

In the General Assemblies of ancient times each Mason, Craftsman or Entered Apprentice, represented himself. In grand lodges Masons are represented by their officers. Evidently a change has been made in the manner of governing the Craft. As a Landmark is not subject to change, this particular principle of law does not conform to Mackey's definition of a Landmark.

No wonder his neighbor's Landmark is a matter of confusion to brethren from neighboring but differing jurisdictions!

Mackey's fourteenth Landmark asserts that every Mason has the right of visitation. Just what is a right? Until that word is defined this so-called Landmark cannot be discussed intelligently. If it here means "power superior to all other powers," then it is merely nonsense. If it here means "privileged until a higher privilege overcomes it," how may it be considered to conform to the requirements of a Landmark?

Even so, how can the word right be translated privilege? A privilege may be withdrawn; an inherent right cannot! As many jurisdictions rule on the "right of visit" in different ways—even those which have adopted Mackey's list!—it can hardly be considered a true Landmark, if we judge by Mackey's own pronouncement on what constitutes a Landmark and if the word right means what it says. In some jurisdictions a Mason cannot visit without a good standing card; in others any member may object to any visitor and the master must exclude; in still others, some masters close the doors of their lodges to all visitors on election nights, and so on.

Occasionally there is a conflict between ritual and Landmarks as adopted. A certain jurisdiction lists fifty-four Landmarks, of which Number 18 reads: "Ev-

ery Lodge, Grand or Subordinate, when lawfully congregated, must be regularly clothed, tyled and opened, before it can proceed to work." Many other jurisdictions agree that it is a Landmark that a lodge must be "duly tiled."

Our ancient brethren met on high hills and in low vales to observe the approach of cowans and eavesdroppers. Did they "truly tile"?

California Lodge No. 1 of the District of Columbia was chartered to go to California during the gold rush of 1849. Had that lodge (Now California No. 1 on the register of the Grand Lodge of California) been wrecked going around the Horn; had only the members of the lodge, with their charter, been saved upon an otherwise uninhabited island; if they then held meetings with no tiler—since there were no cowans and eavesdroppers against whom to tile—would they have violated the so-called Landmark?

Many rituals give *three* as the irreducible minimum for a Master Mason's Lodge, a lodge must have a master and two wardens. If under some strange circumstances, three and only three met as a lodge, what becomes of the so-called Landmark which requires a tiler?

Secrecy undoubtedly conforms to the classification of the three essentials of a Landmark; but about *the means* of securing secrecy is at least room for argument.

Other Masonic laws, good where in force but not necessarily Landmarks, are Mackey's 8th: "The prerogative of the Grand Master to make Masons at sight" and the 11th Landmark of a western grand lodge which reads: "Every person, to be made a Mason, must be a man of lawful age, free born and hale and sound, as a man ought to be."

Several grand jurisdictions have enacted legislation preventing a grand master from convening an Emergent Lodge for the purpose of making a Mason "at sight." Others consider that it is an inherent right of grand masters to convene Emergent Lodges (that is, give a certain number of brethren a dispensation to hold a lodge) and that no law can take this right from him.

If a Landmark cannot be changed, and this *has been* changed, is it truly a Landmark, or merely a matter of common law?

All will agree that no woman can be made a Mason. But what becomes of the "lawful age" provision in the face of the fact that Washington—and many another man—was made a Mason before he was twenty-one. He would be a daring debater who argued that the Father of His Country was not regularly and legitimately initiated. The "hale and sound" provision is by no means universal; many jurisdictions stick to the strict letter of the "doctrine of the perfect youth" while others admit the lame and the halt under grand master's dispensation, worshipful master's judgment or even grand lodge law relaxing restrictions in favor of men of the army and navy who had arms or legs shot off in the war!

A number of grand jurisdictions have never adopted any list or classification of Landmarks. The thought back of such absence of legislation may be understood from the following, from R. W. Charles C. Hunt,

Grand Secretary and Grand Librarian of the Grand Lodge of Iowa:

"We hold that the power of the Grand Lodge of Iowa in the Jurisdiction of Iowa is limited only by the Ancient Landmarks. We do not attempt to make a list of the Landmarks.

"We believe it as unnecessary to adopt an official list of Landmarks as to adopt an official list of scientific laws, such as the law of gravitation. The Landmarks, like scientific laws, are valid only in so far as they are true and their adoption by any so-called body has no effect whatever on their validity. Individual scientists may list what they conceive to be the laws of nature, but no scientific society would undertake officially to adopt these laws as the official laws of the science in which they are interested.

"The very definition of a Landmark is a fundamental law or principle of Masonry which no body of men or Masons can change or modify. Anything that can be adopted can be repealed. If a grand lodge has the power to adopt, it has the power to modify or repeal. It is the very fact that they are unalterable that makes them similar to scientific laws which cannot be changed or altered by any man or body of men."

Some authorities have attempted to formulate lists of ancient Landmarks which no Mason would question. For instance, one very old jurisdiction states that the Landmarks are:

"a. Monotheism, the sole dogma of Freemasonry; b. Belief in immortality, the ultimate lesson of Masonic philosophy; c. The Volume of the Sacred Law, an indispensable part of the furniture of a lodge; d. The legend of the Third Degree; e. Secrecy; f. The symbolism of the operative art; g. A Mason must be a free-born male adult."

But then adds "*The above list of Landmarks is not declared to be exclusive.*"

Dr. Joseph Fort Newton suggests five fundamentals on which all Masons can agree: "The fatherhood of God, the brotherhood of man, the moral law, the Golden Rule and the hope of a life everlasting." Those who question these as Landmarks usually qualify by agreeing that they are teachings of the Order, but are in doubt as to just how old all of them may be, as such.

Dean Roseoe Pound, whose *Mason's Jurisprudence* is generally considered to be among the most profound analyses of Landmarks, thinks seven are unquestionable: "(1) Belief in God (2) Belief in the persistence of personality (3) A 'book of law' as an indispensable part of the furniture of every Lodge (4) The legend of the third degree (5) Secrecy (6) The symbolism of the operative art and (7) That a Mason must be a man, free born and of age."

Of thirty-nine jurisdictions of our forty-nine, eighteen either have adopted, recognize or follow Mackey's list of twenty-five Landmarks; two use the Old Charges, or Old Charges and General Regulations, as Landmarks; eight have adopted, recognize or follow lists of Landmarks of their own, and eleven either have not adopted, do not recognize, or do not follow any special compilation of Landmarks, preferring to leave the question untouched.

Reduced to a percentage basis, Mackey is followed in 46.1% plus of these thirty-nine jurisdictions; Old Charges and Regulations in 5.1% plus; own Landmarks in 20.5% plus and no special list in 28.2% plus.

Obviously there is no universality of opinion as to what is and what is not a Landmark, and yet all jurisdictions agree that there *are* Landmarks.

Many "laws of nature" recognized in former times are believed in no longer; knowledge of science and of nature is in a state of flux. What appears to be the

truth today may be the error of tomorrow. Possibly this is true also of our conception of the Ancient Landmarks, and that no list of all those fundamentals of the Craft which are "actually" Landmarks is possible.

Both that statement and this bulletin are without prejudice to the undoubted fact that in those jurisdictions which have adopted any list of Landmarks, whether all inclusive or not, the principles there denominated as Landmarks have the force of Landmarks within the borders of those jurisdictions.



OCTOBER ANNIVERSARIES

Richard Stockton, a signer of the Declaration of Independence, and first Master of St. John's Lodge, Princeton, N. J., was born in that city, October 1, 1730.

Col. John Page, Governor of Virginia (1802-05) and member of Boteourt Lodge No. 7, Gloucester, Va., died at Richmond, October 11, 1808.

Col. Benjamin W. Grover, Grand Master of Missouri (1851), was born at Xenia, Ohio, October 27, 1811, and died at St. Louis, Mo., October 30, 1861.

Joseph Bloomfield, Grand Master of New Jersey (1800), was born at Woodbridge, N. J., October 5, 1753, and died at Burlington, N. J., October 3, 1823.

Gen. Morgan Lewis, grand master of New York (1830-44), was born in New York City, October 16, 1754.

John Hancock, the first signer of the Declaration of Independence and first Governor of Massachusetts, affiliated with the Lodge of St. Andrew, Boston, October 4, 1762. His death occurred at Quincy, Mass., October 8, 1793.

Thomas S. Webb, Grand Master of Rhode Island (1813) and author of *Freemasons' Monitor*, a widely used Masonic textbook, was born at Boston, Mass., October 13, 1771.

Gen. Henry Burbeck, founder of the U. S. Military Academy at West Point, N. Y., and member of St. John's Lodge, Boston, Mass., died at New London, Conn., October 2, 1848.

George M. Bibb, Grand Master of Kentucky (1804) and Secretary of the Treasury under President Tyler (1844-45), was born in Prince Edward County, Va., October 30, 1776.

Col. Perry M. Hoisington, who at the

time of death was Past Grand Master

and Past Grand Commander, Knights

Templar, as well as Past Grand High

Priest, R.A.M., of Kansas, was born

at Three Rivers, Mich., October 13, 1857.

Gen. Lewis Cass, Grand Master of

Ohio (1810-13) and Secretary of State

under President Buchanan (1857-60),

was born at Exeter, N. H., October 9,

1782.

General of the Philippine Islands, was born at Winchester, N. H., October 9, 1860, and was a member of Englewood Commandery No. 59, K. T., of Chicago.

Gen. Winfield S. Hancock, who served in both the Mexican and Civil Wars, became a Mason in Charity Lodge No. 90, Norristown, Pa., October 31, 1860.

George W. Atkinson, Grand Master of West Virginia (1876) and Governor of that state, was passed in Kanawha Lodge No. 20, Charleston, W. Va., October 1, 1866, and was raised eleven days later.

Garret A. Hobart, 24th U. S. Vice President (1897-99), was passed in Falls City Lodge No. 82, Paterson, N. J., October 31, 1867.

Major Robert Anderson, the hero of Fort Sumter, died at Nice, France, October 27, 1871. He was a member of Mercer Lodge No. 50, Trenton, N. J.

Henry B. Quinby, Grand Master of New Hampshire (1901) and later Governor of that state, became a member of Pythagorean Council No. 6, R. & S. M., Laconia, N. H., October 8, 1872.

Henry M. Teller, Secretary of the Interior under President Arthur (1882-85) and Grand Prior of the Southern Supreme Council, became an active member of this council, October 18, 1882.

Frederick Webber was elected Secretary General of the Southern Supreme Council in October, 1886, serving until his death in 1907.

The Earl of Kintore, Governor of South Australia (1889-95) and Grand Commander (1893-1929) of the Supreme Council of Scotland, was elected an Emeritus Member of Honour by the Southern Supreme Council, October 17, 1888.

Dr. William F. Kuhn, Grand Master of Missouri (1903) and noted Masonic author, affiliated with Oriental Com-

mandery No. 35, K.T., Kansas City, Mo., in October, 1889. On October 16, 1923, he was elected K.C.C.H.

Sir Alfred Robbins, president of the Board of General Purposes, United Grand Lodge of England (1913-1931), was exalted in Gallery Chapter No. 1928, R.A.M., in October, 1897. In October, 1920, he became a member of Tuscan Lodge of Royal Ark Mariners No. 454.

Robert I. Clegg, Masonic author and editor, was initiated in Tyrian Lodge No. 370, Cleveland, Ohio, October 25, 1905.

Oscar W. Underwood, U. S. Senator from Alabama (1915-27), became a member of Birmingham (Ala.) Fraternal Lodge No. 384, October 20, 1909. On October 16, 1917, he became a K.C.C.H., and on October 24, 1919, attained the 33rd Degree.

Edwin T. Meredith, Secretary of Agriculture under President Wilson, received the rank of K.C.C.H., October 19, 1911, becoming an Active Member of the Supreme Council for the State of Iowa, October 20, 1923.

Henry C. Wallace, Secretary of Agriculture under President Harding and a member of Pioneer Lodge No. 22, Des Moines, Iowa, died October 25, 1924.

LIVING BRETHREN

Chester I. Long, U. S. Senator from Kansas (1903-09) and President of the American Bar Association (1925-27), was born in Perry County, Pa., October 12, 1860. On October 24, 1907, he was elected to receive the K.C.C.H.

Andrew J. Montague, Governor of Virginia (1902-06) and member of Congress from that state, was born in Campbell County, Va., October 3, 1862, and is a member of Roman Eagle Lodge No. 122, Danville, Va.

William Gibbs McAdoo, Secretary of the Treasury under President Wilson and U. S. Senator from California, was born October 1, 1863, at Marietta, Ga., and is a member of Henry S. Orme Lodge No. 456, Los Angeles, Calif.

John N. Willys, automobile manufacturer and U. S. Ambassador to Poland (1931-32), was born at Canandaigua, N. Y., October 25, 1873, and has attained the 32nd Degree in the Northern Jurisdiction.

Henry A. Wallace, Secretary of Agriculture in the present administration, was born at Orient, Iowa, October 7, 1888, and is a member of Capital Lodge No. 110, Des Moines.

Norman S. Case, former Governor of Rhode Island, was born at Providence, October 11, 1888, and is a member of Corinthian Lodge No. 27, of that city.

Hanford MacNider, 6th National Commander of the American Legion and former U. S. Minister to Canada, was born at Mason City, Iowa, Octo-

ber 2, 1889, and is a member of the Scottish Rite Bodies at Clinton, Iowa.

Edward V. Rickenbacker, famous racer and aviator, was born at Columbus, Ohio, October 8, 1890, and is a member of Palestine Chapter No. 159, R.A.M., Detroit, Mich.

Roland H. Hartley, former Governor of Washington, was elected K.C.C.H. October 18, 1893, and received the 33rd degree, October 22, 1897.

George H. Hodges, former Governor of Kansas, was elected K.C.C.H., October 19, 1905.

Frank C. Jones, Past Grand Master of Texas (1916-17) and Past Imperial Potentate of the Mystic Shrine (1928), was elected K.C.C.H., October 24, 1907. The 33rd Degree was conferred upon him, October 22, 1909.

Dr. Joseph Fort Newton, clergyman, and Masonic writer, received the 32nd degree at Cedar Rapids, Iowa, October 29, 1909, being elected K.C.C.H., October 20, 1915.

Martin L. Davey, president of the Davey Tree Expert Co., and former exalted in Tyrian Chapter No. 91, member of Congress from Ohio, was R.A.M., Ravenna, Ohio, October 24, 1911.

Admiral Robert E. Coontz was made a Mason in Naval & Military Lodge No. 206, Bremerton, Wash., October 23, 1915. The 33rd degree was conferred upon him at Washington, D. C., October 23, 1931.

George P. Dolliver, Past Grand Master of Michigan, became a member of Zabud Council No. 9, R.S.M., Battle Creek, Mich., October 22, 1920.

Dr. John C. Palmer, Grand Chaplain of the Southern Supreme Council and of the Grand Lodge, District of Columbia, was elected K.C.C.H., October 18, 1921, receiving the 33rd degree, October 23, 1925.

Prince Arthur of Connaught was installed Provincial Grand Master for Berkshire, October 18, 1924.

Gen. Amos A. Fries was elected to receive the 33rd degree by the Southern Supreme Council, October 22, 1929.

SUPREME COUNCIL N.M.J. MEETS IN BOSTON

Hundreds of nationally known Masons arrived in Boston September 24 to attend the 121st annual meeting of the Supreme Council, 33rd degree, Ancient Accepted Scottish Rite, for the northern Masonic jurisdiction of the United States. The meeting continued until Thursday, Sept. 28, at the Hotel Statler.

Led by Andrew D. Agnew of Milwaukee, deputy for Wisconsin, as marshal general, 400 members and their wives marched from the hotel on Sunday morning to attend services at beau-

tiful Trinity Church. First in the procession were Frederic B. Stevens, acting sovereign grand commander, and Mrs. Stevens.

Monday a meeting of the supreme council trustees was held at the hotel, with a tea and reception sponsored by Boston women in the afternoon. Tuesday the supreme council opened in full ceremonial form and members of the 14th degree were admitted. Luncheon was held for the council members and candidates at noon. A ball was held at night at which Mr. and Mrs. Stevens were presented by Frederick W. Hamilton, 33d degree, deputy for Massachusetts. The 33d degree was conferred Wednesday at 8 P. M., while the ladies attended a theatre party. After a business session Thursday, the supreme council formed the "chain of union" to close the meeting.

Officiating at the special services at Trinity Church were the Rev. Arthur Lee Kinsolving, the Rev. William E. Gardner and the Rev. Otis R. Rice. Mr. Kinsolving gave the sermon, which follows, in part:

"We must all do our part in the tremendous struggle of the government to regenerate the people. The issues are not entirely economic, for the church has a tremendous part to play. The President has asked the church as to the quality of the support it is going to give his program. A government for support only when and if it deserves it.

"The rise of nationalism in the world has produced a tendency to subordinate the church to the state. There is a widespread attitude of condescension to the church, which is really condescension to God. We have seen the church in trouble in Spain, Mexico and Italy and in Russia. In Germany Hitler seeks to revise and rewrite the Protestantism of that state. But national programs must be submitted to God, the final arbiter of life.

"The administration has also taken its stand for considerateness. Our own New England representative, Miss Perkins, secretary of labor, has long been a champion of the dispossessed. We applaud her slogan, 'Let's treat ourselves to a little civilization.' The third characteristic of the President and his administration is plain spokenness, which has taken the place of so much hedging. The question is whether it is in the souls of 120,000,000 people to co-operate, for the whole program can be wrecked by selfishness."

Among those attending the meeting was former Gov. Lou Emmerson of Illinois, an active member of the supreme council.

Officers of the supreme council follow:

Frederic B. Stevens, acting sovereign grand commander; John S. Wallace, grand minister of state; Frank Colman Allen, deputy for Maine; Harry M. Cheney, deputy for New Hampshire; Frederick W. Hamilton, grand prior and deputy for Massachusetts; William L. Sweet, deputy for Rhode Island; Charles M. Gerdenier, captain of the guard and deputy for Connecticut; John B. Mullan, deputy for New York; Frank C. Sayrs, deputy for New Jersey; John S. Wallace, deputy for Delaware; John P. McCune, deputy for Ohio; John J. Carton, deputy for Michigan; Gaylard M. Leslie, deputy for Indiana; Delmar D. Darrah, deputy for Illinois; Andrew D. Agnew, deputy for Wisconsin and marshal-general.

Andrew S. Patterson, treasurer-general; Charles H. Spilman, secretary-general, grand keeper of the archives and grand almoner; Delmar D. Darrah, grand master-general of ceremonies; Arthur D. Prince, standard bearer; Allan M. Wilson, assistant grand prior; Harry P. Ballard, assistant grand master-general of ceremonies; Robert Wilson, Maurice R. Massey, John T. Saulter and Clayton W. Rowley, marshals of the camp; George W. Chester, grand seneschal; Charles M. Kirk, grand organist; and Elmer B. Young, assistant grand seneschal.

FIRST G. L. IN NEW HOME

The United Grand Lodge of England met on September 6th in quarterly session at Freemasons' Hall, Great Queen Street, London, with Lord Ampthill, pro grand master, presiding. This was the first communication of the United Grand Lodge to be held in the Peace Memorial Temple, dedicated by the grand master, the Duke of Connaught, July 19th.

An exceptionally large attendance for this particular meeting crowded the Grand Temple, the largest lodge room in the Memorial, beyond its capacity of 2,000. The pro grand master expressed regret that some of the Masons present were unable to find seating accommodations.

JOHNSON HEADS

SCOTTISH RITE

Melvin Maynard Johnson, a Boston lawyer, whose home is at 1514 Beacon street, Brookline, was elected sovereign grand commander of the Supreme Council, northern jurisdiction of the Ancient & Accepted Scottish Rite, at a session of the annual meeting at Hotel Statler, Wednesday afternoon, September 27. He will serve for the three-year term. Since Oct. 10, 1932, the



Melvin Maynard Johnson, Sovereign Grand Commander of the Supreme Council of the Ancient Accepted Scottish Rite 33° N. M. J., and Mrs. Johnson

office has been vacant, due to the death of Leon Martin Abbott of Boston.

Mr. Johnson is one of Boston's best-known attorneys and senior party of Johnson & North. He was grand master of the Grand Lodge of Massachusetts in 1914-1916. He is the author of "Freemasonry in America Prior to 1750" and "The Beginnings of Freemasonry in America." He is married and has two children, Miss Dorothy Johnson and Melvin M. Johnson, Jr.

Other officers elected are as follows: Lieutenant commander, John S. Wallace of Newcastle, Pa.; grand minister of state, John P. McCune of Columbus, O.; grand treasurer, Andrew S. Patterson of Harrisburg, Pa., and grand secretary, Charles H. Spilman of Boston.

Previous sovereign grand commanders since the union of Scottish Rite bodies in 1867 have been: Josiah Hayden Drummond, 1867-1869; Henry L. Palmer, 1879-1909; Samuel Crocker Lawrence, 1909-1910; Barton Smith, 1910-1921, and Leon Martin Abbott.

from 1921 to his death about a year ago.

It was decided to keep on with the scholarship plan as carried out last year: Fifty-five scholarships for children of Scottish Rite Masons. The fifty-five recipients are attending forty-one colleges and universities scattered all over the country, including leading New England institutions. Dr. Frederick W. Hamilton is chairman of the educational committee. Forty-five of the scholarships are those of the Supreme Council itself, two are for Lafayette Lodge of Perfection, three are for Giles F. Yates Council, Princes of Jerusalem, both co-ordinated with Massachusetts Consistory; three for New York Council of Deliberation and two are specials with the Supreme Council. There are thirty-four boys and twenty-one girls on the scholarship list.

Now it is planned also to spend \$5000 for the education of children of Scottish Rite Masons who served in the World War.

nothing to do with ritual as such. There was nothing to 'shoot at' from this viewpoint, yet the light that was thrown on ritual, legend and history was of great value. Many things were cleared that have hitherto been hazy in the minds of the men who, on the night of September 11, walked with and listened to the contemporaries of King Solomon in the discerning interpretations of the fine cast that arose splendidly to a great challenge."

The program was developed and supervised by Hardy M. Ray, professor of speech in the faculty of Northwestern University. He has been in Raleigh for some time perfecting his great undertaking which is said to be an improvement over his production of the same subject last year.

**TRINITY LODGE MARKS
75TH ANNIVERSARY**

The 75th anniversary of the Trinity Lodge, A. F. & A. M., was observed in the Masonic Hall, Clinton, Mass., September 20, with many guests attending from Boston, Worcester, Leominster, Fitchburg, Sterling, Hudson, Mass., and Marlboro and Thompsonville, Conn.

Most Worshipful Curtis Chipman, grand master of the Massachusetts Grand Lodge of Masons, with other grand officials, was the guest of honor. The program included historical sketches of Trinity Lodge by W. M. Christopher S. White, and by W. M. Gerdon A. Brown, and also addresses by Robert Frazer, master, and the grand master. Franklin G. Field was the soloist. A collation was served in the banquet rooms. Historical relics and documents, including the petition for a charter, the original charter of the lodge, a gavel presented to the lodge by Dr. Edwin L. Harris, that he secured while on a trip to the Holy Land, were on display.

The lodge was formally instituted September 21, 1859, by John T. Heard, W. M. G. M., Charles W. Moore, S. G. W., Henry Goddard, J. G. W. The first home of the lodge was Harris Hall, over what is now a clothing store. In 1869 it removed to the third story of Tyler's block, then just built, where it remained for a period of over 10 years. The present quarters it now occupies, in the Blank block on the entire top floor, was dedicated in October, 1882.

Trinity Lodge has increased from a charter membership of nine to 487 members, and has held 2,074 meetings. It has lost 260 members by death. Charter officers who are now deceased were the following: E. Dana Bancroft

of Groton, master; Henry Boyman, S. W.; Alfred A. Burditt, J. W.; Daniel Marsh, treasurer; George L. Thurston, S. D., A. M., S. D.; A. M. Eaglesham, J. D.; C. W. Odiome, S. S.; Henry Eddy, J. S.; George L. Thurston, acted as secretary.

Judge Allan G. Buttrick was chairman of the committee in charge of the program. Others assisting were the following: Arthur S. Rollins, first vice-chairman; W. M. Henry A. Ancill, sec-



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OLIN D. DICKERMAN PASSES
Olin D. Dickerman, well-known Boston coffee merchant, and prominent Mason, died recently at his home, 85 Parker street, Newton Centre, Mass. He was in his 57th year.

He was a native of Abington, and was educated in the public schools there. He was connected with the firm of Dwinnell, Wright & Co., of 311 Summer street, wholesale coffee dealers, for 35 years. He was vice-president of that company.

He was a past master of John Cutler Lodge of Abington, a charter member of Norumbega Lodge of Newtonville, past district deputy grand master for the 29th Masonic district, junior grand warden of the grand lodge of Massachusetts in 1922, member of Pilgrim Royal Arch Chapter of Abington, and past high priest, grand Royal Arch captain of the grand chapter of Massachusetts in 1913, past district deputy grand high priest of the seventh district, past illustrious master of Abington Council of Royal and Select Masters, past illustrious grand master of the Grand Council of Massachusetts, past commander of Old Glory Commandery Knights Templars, member of the Scottish bodies located in the Boston Masonic Temple on Boylston Street, and past commander-in-chief of Massachusetts Consistory, Ancient Accepted Scottish Rite 1928-1931, a member of Massachusetts College Societas Rosierueiana 1922, and the recipient of the 33d degree, September 16, 1930.

He was one of the veteran members of Aleppo Temple of the Mystic

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Shrine, his connection with that body going as far back as 31 years.

He had a creditable military career — was captain in the coast artillery, and was a member of the Officers' Club. He was also a member of the Boston Athletic Association.

Funeral services were held at the Unitarian Church, Newton Centre. Interment was at Mt. Vernon cemetery, Abington.

BUILDING OF TEMPLE

DRAMATIZED

One thousand Masons gathered in the Hugh Morson High School auditorium at Raleigh, N. C., on Monday evening, September 11th, under the auspices of William G. Hill Lodge No. 218, and witnessed a splendidly trained cast dramatize, in eight scenes, legends and incidents connected with the building of King Solomon's Temple. The drama began with the great vision of the Psalmist David, who was not permitted to materialize it because of the bloodshed that characterized his reign over Israel. In this opening scene King David commissions his son, Solomon, to erect a temple to Jehovah. The incidents familiar to master Masons then followed.

In reporting the event, *The Orphans' Friend and Masonic Journal*, published at Oxford, N. C., says in part:

"The renditions were excellently done. Each scene was a gem, scintillating with its own effects. The Masons who impersonated the several characters did not 'deliver' their parts; they lived them. The audience did not see a Raleigh Mason 'taking the part'; they saw David, Solomon, the Hiram's, and the well-known three scoundrels; the audience saw the hands of time turn backward from Raleigh to Israel and the men of the Solomonic era live their daily lives."

"There was not a bobble, not a jarringly break in the sweep of the welded story."

"Every person lived his part well; each could be highly praised and his contribution nominally chronicled. The crowd could be counted; the many distinguished Masons listed; the representations presented in statistical set-up. But the spiritual values, the sidelights thrown on the story of the Temple and the great drama of Masonry flowering in the third degree, simply will not go into words. There was not a man in that audience, very probably, close and capable Masonic student though he might be, who did not get new conceptions — certainly vastly renewed inspiration."

"The dramatization was not an attempted revamping of the ritual or diagrammatic changes in floor work. It had

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GRAND BODIES

IN WASHINGTON

Two General Grand Bodies of York Rite Masonry of the United States held their triennial conventions in Washington, D. C., October 8 to 12, inclusive. One, the General Grand Chapter of Royal Arch Masons, met in its 42nd convention, and the other, the General Grand Council of Royal and Select Masters, held its 18th convention.

Committees of local Grand Bodies had charge of the program. Special religious services under the auspices of the Grand Lodge, F. A. A. M., of the District of Columbia, were held at Temple Heights at 4 p. m., with the Grand Chaplain, the Rev. John C. Palmer, D. D., in charge. The Rev. James Shera Montgomery, Grand Prelate of the Grand Commandery, K. T., and Chaplain of the House of Representatives, was the speaker of the occasion.

The General Grand Council opened its assembly at the Masonic Temple, 13th and New York Avenue, at 9:30 a. m., October 9th. The General Grand Chapter of Royal Arch Masons opened its convention at the same place at 9:30 a. m., October 11th.

The program committee arranged for entertainment for ladies and delegates between sessions of the two bodies, including tours to various interesting parts of Washington and its environs.

At 8:30 p. m., on October 10th, a grand reception, entertainment and ball were given by the District of Columbia Grand Chapter of Royal Arch Masons and Grand Council of Royal and Select Masters in honor of the delegates of the two General Grand Bodies and their ladies, in the Willard Hotel ballroom.

The Supreme Council, Scottish Rite of the Southern Jurisdiction, entertained the delegates of the two General Grand Bodies of the York Rite at a luncheon in the House of the Temple, 16th and S Streets, N. W., at 1:30 p. m., October 12th.

J. A. S. R. N. M. J. NOTES

With the election of Congressman Allan Tower Treadway, of Stockbridge, Mass., and two others as 33d degree Masons, the 121st annual meeting of the supreme council, Ancient Accepted Scottish Rite for the northern jurisdiction of the United States came to a close Thursday, September 28, at the Hotel Statler, Boston.

The next annual meeting will be held in Grand Rapids, Mich., September 21 to 27, 1934. Harry G. Pollard, of Lowell, appointed September 28, will be master of ceremonies.

Governor Henry Horner, of Illinois, was elected to receive the honorary 33d

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degree. John S. Wallace of New Castle, Pa., was made grand lieutenant commander; John P. McCune, of Columbus, O., was chosen grand minister of state; Arthur D. Prince, of Lowell, will be keeper of the archives; William D. Wolfskill, of Elizabeth, N. J., was made grand marshal general, and Herbert N. Lafin, of Milwaukee, was elected grand standard bearer.

Guy Wesley Shoemaker, of Elmira, North Indianapolis, Ind., also, were elected to the 33d degree.

BRITISH MASONIC NOTES

Charles John Lister, of Pembroke Dock, Eng., expects shortly to celebrate his 97th birthday and 60 years of membership in the Masonic fraternity. He joined the Craft at Malta under the Irish Constitution in 1873, but transferred to the Grand Lodge of England.

William White, who was born about the year 1747, and initiated in Old Horn Lodge No. 2, in 1770, and his son, William Henry White, who joined Emulation Lodge in 1799, rendered a combined service as Grand Secretaries of the Grand Lodge of England over a period of 76 years. Their combined membership in Masonry was 96 years.

The Province of Surrey, for which the Prince of Wales is Provincial Grand Master, will have added to its number a new lodge, Copthorne. It will be consecrated at Freemasons' Hall, Great Queen Street, London, on October 5th. The Rev. Canon F. N. Skene, Past Provincial Grand Chaplain for Surrey, will be installed as first master.

The Glasgow Evening Citizen, Glasgow, Scotland, recently reproduced a commemorative medal which was struck in honor of laying the corner-stone of the Government Post Office in that city October 7, 1876. The Masonic ceremony on that occasion was performed by the Prince of Wales, who was later King Edward VII. Eight thousand Masons, representing every part of the Masonic jurisdiction of Scotland, were present.

Huey Long of Louisiana has been famous for years for conduct, public and private, unbecoming to a Senator of the United States of America. But he will go down in history as the man who was put out of public life by a poke in the eye.

Reformers are usually bores, because they have lost the gentle art of enjoying themselves in mixed company.

One objection to the inflation theory is that it intends to make the good old dollar look like 30 cents.

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THE PRINCE OF WALES

The Prince of Wales, Provincial Grand Master for Surrey, is to visit Edinburgh November 1st, when he will become an affiliate member of the Lodge of Edinburgh (Mary's Chapel) No. 1, which is one of the oldest Masonic Lodges in Scotland. He is also to attend a meeting of the Royal Order of Scotland, of which, under its constitution, the King of Scotland is hereditary Grand Master. The Prince is already identified with Scottish Freemasonry, having been admitted an honorary member of the Grand Lodge of Scotland in December, 1924.

DEATH ENDS**COLORFUL CAREER**

J. William Palmer, 92, a charter member of Almas Shrine Temple at Washington, D. C., and one of the oldest Masons in that city, both in point of age and length of membership, died there August 13th. The Masonic degrees were conferred on him in Annapolis Lodge, October, 1863, and he became a Knight Templar in 1885. Mr. Palmer also had the distinction of being a charter member of Mount Pleasant Lodge No. 33, Mount Pleasant Chapter No. 13, and Ashlar Masonic Club.

A veteran of the Union Army, Mr. Palmer had the distinction of serving 59 years in the War Department, 45 of which he was chief of a division in the Adjutant General's office.

"MASONIC" APPEAL IN VAIN

An interesting incident was recorded in the August 5th issue of the *Belfast Telegraph*, (Ireland) wherein a woman was brought into a police court, charged with receiving stolen property. The judge before whom she appeared was a member of the Masonic fraternity and in open court his Lordship produced a letter purporting to have been written by the woman's husband and asking for clemency on the ground that the writer was likewise a Mason.

Facts were produced to show that the woman, an old offender, had been separated from her husband for many years, and it was the opinion of the Bench that the letter was nothing more or less than a forgery. The judge held that "the only cure for the evil of this letter is complete publicity." He proceeded to acquaint the court with its contents, following which he stated: "There is an excessively strong appeal according to the ritual of the Order of Freemasons, of which I am a member, to let you out on Masonic grounds. Because I am a Freemason, of which I am very proud, I think it is a most disgraceful appeal. It would be entirely contrary to the whole object and rules of that distinguished and noble order

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MASONIC CRAFTSMAN

to suggest that because a person in the dock is either a Mason, or allied to a Mason, justice can be altered. It is a scandalous thing that such should be suggested. It is an insult to the Bench. . . . I and none of my brethren on the Northern Ireland Bench will have it said in the Free State, or elsewhere, that because a Masonic letter was written to the judge on the Bench, a sentence was mitigated or altered."

This is but another proof of the fact that the Masonic institution stands squarely in back of law and order and does not seek in any way to thwart the demands of justice, regardless of the fact that there are rumors afloat which allege that if a Mason breaks the law and is brought before a Masonic judge, he will have an excellent chance of escaping punishment. Quite contrary to these allegations is the fact that Masonic judges have been known to administer the maximum penalty to an erring Mason, holding that as a Mason he should have known better than to violate the laws of the city, state, or nation.

A SEEKING FOR COMFORT

If there be, in another world than ours, some gifted race of beings, able to observe the stupidities and futile mass-movements of humanity, what must be the amazement, the pity, and perhaps the huge amusement manifested. Such superior intelligences will wonder at an ignorance that refuses to be enlightened, an unreason proof against all lessons of experience, and a selfishness that brings to naught the counsels of wisdom and the dictates of common sense.

It's a mad world, my masters; perhaps just a little madder and more stupid than is its wont. The morning paper, reflecting the picture of but one brief day, is sufficient to terrify and bring despair to timid souls. There seems little but the pitiful tale of insanities and brutalities, with a meaningless word-mongering and the loud cries of those who deny all good. Fortunately, for those who look closer, there are lights here and there to relieve the prevailing shadows; hope and love and faith persist, and those who have not wholly lost heart continue to strive for better things. For otherwise, witnessing the follies of individuals and nations, bent on intensifying failure and wasting the heritage of the future, we might yield to despair.

There is something of cold comfort in thought that these perverted energies of mankind spend themselves in an empty atmosphere. They are lost in the outside silences, where dwell the eternal and unchanging potencies of being. All these things on which we exhaust ourselves lies of politicians,

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claptrap of demagogues, empty promises of those who seek place and power, the mouthings of false prophets and the strident utterances of charlatans—all are as stones cast into the water. There is the little splash of contact and the pool resumes its placidity. History, with calm and proportioned view, dismisses with brief comment the events that a generation concerned has regarded as fixing the fate of centuries. Wars and tumults die away; "the captains and the kings depart." Only the eternal verities abide; these are beyond influence and control of the mediocrities assuming to be spokesmen and rulers of their time.

Sometime—near at hand, as we may hope—this little world of ours, slipping through uncharted space, may pass from a present etheric surrounding desperately stimulating and fraught with madness. In a blessed region of spatial calm, reason may find place in human affairs, the angry passions of the multitudes be cooled, and the spiritual side of man's being again be revealed. Then will the gods who watch the ineffectual rebellions of humanity against the decrees of fate, witness the dawning of a kindlier age, in which truth and justice will flourish, and fraternity be manifested in more than deceiving phrases. Then righteousness shall bring the peoples to sweet obedience, and the common sense of an enlightened humanity triumph over the anarchical elements of ignorance and the mad impulses of distorted minds.—JOSEPH E. MORCOMBE, in *The Masonic World*.

AN AMERICAN VISITS LONDON

In London the lodges meet, as a rule, quarterly. There may be other meetings, but they appear to have work only quarterly. There are no regular lodge rooms, as in the United States, but the lodges usually meet at the restaurants, hotels or public houses which have Masonic Temples in them. The reason for this is that every quarterly meeting is followed by a banquet, always an elaborate affair. Every member pays for his seat at the banquet. A visitor is paid for by the member who invites him. For a visitor to offer to pay would be an insult. I am afraid that the London Masons think really more of the banquet than the work. This criticism does not apply so much outside London, and perhaps not wholly there. But as a rule it does. The lodge is usually opened at 4:30. The banquet generally starts at 6 and continues until 11 or 12. As the meetings are quarterly, there is naturally considerable business to transact before the work begins, and then in order to get through in time for the banquet

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there is a disposition to hurry the work through. The banquets themselves are very elaborate, much more so than the work. They consist of 11 or 12 courses, with wines and liqueurs, and an elaborate vocal and instrumental music programme, coupled with a lengthy, if not heavy, toast list. It will readily be seen that when the banquet is made more important than the work, the many beauties of the ritual are never brought out at all. The work is gone through with so quickly that the lessons strike but a glancing blow at the heart.

I may be taken severely to task for this criticism, but if I am wrong I will readily stand correction. With these circumstances prevailing, I would suggest that the work took place on one night and the banquet on another. London Masonic lodges are very much like guilds, probably survivals of the old guild days. One lodge I visited was made up exclusively of army officers; another limits its membership to journalists—a press club; a third to naval officers. Almost every trade, business, or profession has its lodge. This, to my mind, is what makes the great difference between the London (I will not say English) and American Masons. A London lodge may be more nearly compared to the pharmaceutical society, the medical association, the employers' society, the builders' leagues, or any possible similar body. An American Masonic lodge recognizes no man by his rank or station. In an American lodge the streetcar conductor sits beside the bank president; the railway office clerk next to the judge; the grocer beside the artist. They meet on the level. Herein lies the secret of the strength of American Masonry—living, breathing Masonry. It may be our democratic principles; but whatever the cause, it is certainly a closer application of the lessons and teachings of the Great Lights—our rule and guide, our square of virtue, and our compass of passion.—Freemason, (London).

ROYAL ORDER OF SCOTLAND

The regular annual meeting of the Provincial Grand Lodge of the Royal Order of Scotland for the United States will be held this year in Washington, D. C., on October 19th.

Beginning at 2:30 p. m. of that day, the annual meeting for the transaction of the business of the order and the initiation of candidates will be held in the Scottish Rite Temple, 433 Third Street, N. W. At 7:30 p. m. the annual dinner for members of the Provincial Grand Lodge and their ladies and other invited guests will be given at the Mayflower Hotel. It is expected that

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this year will see the largest attendance at the meeting and banquet that has been present for many years, and from word already received it is believed that nearly all of the Provincial Grand Lodge officers will be present. The Provincial Grand Master, Deputy Grand Master and Grand Secretary are respectively: James Henry Brice, New York; the Rev. John C. Palmer, and Arthur B. Hayes of the District of Columbia.

The headquarters of the Grand Lodge of the Royal Order of Scotland are at Edinburgh. The once King of Scotland, Robert Le Bruce, is Hereditary Grand Master; the Earl of Elgin and Kincardine is Deputy Grand Master; Allan M. Henderson, Senior Grand Warden; Brig. Gen. T. Hope Stavart, Junior Grand Warden, and T. G. Wining, Grand Secretary. Among the other officials are the Earl of Cassillis, who is expected to attend the meeting in Washington; Lord Belhaven and Stenton and Maj. Gen. J. D. McLachlan.

**MANAGER OF NEW YORK
GIANTS A MASON**

"Memphis Bill" Terry, player-manager of the New York Giants, is a member of Park Avenue Lodge No. 362, Memphis, Tenn., and Tennessee Scottish Rite Consistory of that city. He is also a member of Al Chymia Shrine Temple and is in line for Potentate. He comes from a Masonic family, the Terrys for several generations being members of the Craft. He says he will suggest that his boys, when they become of age, follow in the path of their father, grandfather, great-grandfather, etc., into the fraternity.

Between baseball seasons Mr. Terry is a business man. He works for the Standard Oil Company.

It is interesting to recall that the team which he has developed was given the position of sixth place last spring by those who think they know what is what and who is who in baseball. An idol of his team mates, his achievements, and devotion evinced by his players now make him a "miracle man" in the eyes of the experts.

BEQUEST TO ENGLISH LODGE

John Thomas Snell, hotel proprietor of Plymouth, Eng., who died several months ago, left to the Master and Wardens of Gundulph Lodge No. 1050, Rochester, Eng., £1,000 and six cottages known as Snells Almshouses for the immediate relief of members of that lodge or their widows. In the event that any of the houses remain empty, they may be used for the relief of other persons, citizens of Rochester, at the discretion of the master and wardens of the lodge. Mr. Snell also left £100 in

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CORNER-STONE LAID

Two thousand people witnessed the laying of the corner-stone of the Federal Building at Norfolk, Va., on September 7th by Norfolk Lodge No. 1, of that city, with Masonic ceremonies.

Assembled at the Masonic Temple, the grand lodge was escorted by Grice Commandery and the Firemen's Band to the Federal Building. Following the Masonic ceremonies speeches were made by the Hon. Menalcus Lankford, Representative Colgate W. Darden, U. S. Senator Harry F. Byrd and Postmaster General James A. Farley.

Other distinguished guests and officials present were: L. W. Roberts, Jr., Assistant Secretary of the Treasury (in charge of public buildings); Stephen Gibbons, Assistant Secretary of the Treasury (in charge of customs); Harlee Branch, Executive Assistant to the Postmaster General; J. Austin Latimer, Postmaster General's Secretary; R. C. Dunham, R. L. Jones, Secretaries; Rear Admiral H. C. Hamlett, Commodore of the U. S. Coast Guard, and others.

Norfolk Lodge No. 1, one of the oldest Masonic Lodges in the United States, performed its work with marked proficiency.

ENGLISH LODGE OPEN ALL DAY

On a Thursday in November, 1832, over 100 years ago, Hertford Lodge of Freemasons was open all day. Meeting at 10 a. m., several candidates were initiated into the fraternity and other routine Masonic business performed. At 5 p. m., Joseph Lawrence was installed master for the ensuing year, whereupon he appointed and duly invested his officers for the year.

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Following the day's work a banquet was served at 6:30 p. m., to sixty Masons.

Among those present were: the Marquess of Salisbury, Provincial Grand Master for the County; T. A. Ward, Master of Watford Lodge; Mr. Currie, Member of Parliament for Hertford, and other distinguished members of the Craft.

RARE MASONIC BOOK FOUND
A Masonic record and rule book, printed in 1791 by John Dixon of Richmond, Va., and compiled by John K. Reed, a prominent Virginian and Masonic leader of that period, was discovered by J. W. Jett, while searching through some papers in the attic of his old ancestral home in Atlanta, Ga. It is believed that the discovery is one of two books yet extant of the first edition of the volume compiled by the author.

An item of early Masonic history relates the efforts to make George Washington the first Grand Master of Virginia, which honor he declined because he had not been a master of a lodge and for which reason he did not regard himself as eligible. (Washington later was charter master (1788) of what is now Alexandria—Washington later was charter master (1788) of what is now Alexandria-Washington Lodge No. 22, Alexandria, Va.)

The narrative reads: "At a convention of five lodges, assembled at the lodge room in Williamsburg on June 23, 1777," it was determined that these lodges should immediately form a grand lodge organization.

"And in order to give dispatch to this business, this convention beg leave to recommend to their constituents, and to the members of all other lodges in this State, His Excellency General George Washington as a proper person to fill the office of grand master for the same, and to whom the charter of appointment aforementioned be made.

"But should the lodges prefer any other person to this office, it is recommended that the respective lodges do elect some other person and notify the same to the Williamsburg Lodge."

But on October 13, 1778, when a conference was called to select the grand master, it is recorded that Warner Lewis, past master of the Bottecourt Lodge, was nominated, but refused the office, and then "John Blair, past master of Williamsburg Lodge, was nominated and unanimously elected—who was pleased to accept the office."

Subsequently, at an election in Richmond, October 1, 1784, Edmund Randolph became deputy grand master of Virginia Lodge. In 1786 he succeeded

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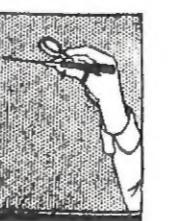
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to the office of grand master and appointed John Marshall his deputy grand master.

The name of the book is *The New Ahiman Rezon*. On its title page it is described as "Containing the Laws and Constitutions of the Grand Lodge of Virginia. The History of Masonry, from the Creation to the Death of Queen Elizabeth. Also illustrations of the Royal Art: and a Variety of Other Matter Relative to That Institution. Carefully Collated, From the Most Approved Author, Ancient as Well as Modern."

The author, John K. Read, speaks of himself as "the present Deputy Grand Master of Virginia, and a member of the Sublime Lodge of Perfection of Charleston, South Carolina."

The book is in the possession of W. V. Jett, 1340 Spring Road, Washington, D. C. Considering the age of the book, 140 years, the print and paper have not been materially damaged.

MASONRY AND EDUCATION

The following are excerpts from a radio address delivered under the auspices of the Scottish Rite Bodies at Manila, by Louis M. Hausman, past master of Manila Lodge No. 1:

"Freemasonry has little in common with the ignorant man, except infinite compassion for him, a vivid realization of the menace he is to society, and a burning desire to educate him, or rather to help him to educate himself. For centuries, Masonry and education have marched hand in hand down the path of progress."

"The educated mind soon begins to appreciate the moral superiority of a system of law over one of capricious interference. Self-restraint is found not to imply self-sacrifice."

"Masonry believes in education, that if every man would but do the best in his power to do, and that which he knows he ought to do, we should need no better world than this."

"Lord Brougham had the Mason's confidence when, after the world was worn out with wars, he placed his trust in the schoolmaster armed with his primer instead of the soldier in full military array."

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sority has always practiced: 'Education is the only interest worthy the deep, controlling anxiety of the thoughtful man.'

'It should never be forgotten that in the poorest, least regarded child that seems abandoned to ignorance and vice, may slumber the virtues of a Socrates, the intellect of a Bacon, the genius of a Shakespeare, the capacity to benefit mankind of a Washington.'

'Freemasonry not only believes in education, but it is one of the most ancient and still most serviceable systems of instruction. Masonry still follows the ancient manner of teaching.'

MANILA SCOTTISH
RITE BODIES

William Huse Chapman, 32^o, K.C.C.H., has delivered a number of radio lectures under the auspices of the Manila Scottish Rite Bodies. In the course of one of his talks, he said:

'Freemasonry's greatest contribution to civilization has been in breaking down the barriers of prejudice. It has worked in many lands, and brings together in its lodges men of different races, of all the monotheistic religions and of all civilized nationalities. It has taught equality of races and equal rights of religions and of nations.'

'Masonry causes strangers to become acquainted. That acquaintance soon shows that there are no insurmountable differences between them.'

'In religion Masons are tolerant because they seek not for differences but for similarities. They know that Buddhist, Jew, Mohammedan, Roman Catholic Christian, Greek Catholic Christian, Philippine Catholic Christian and Protestant Christian all alike believe in a single God of wisdom and of mercy. We thus see that standards of right conduct differ only in minor matters, that the great teaching of all is to love equally one's neighbor as one's self.'

A FRIENDLY PAT
Binghamton, N. Y.,
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Alfred H. Moorhouse, Esq.,
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Dear Brother Moorhouse,

I cannot refrain from expressing to you my congratulations on the two hundredth anniversary number of the MASONIC CRAFTSMAN. The contents are most interesting and instructive, and mechanically, the appeal is splendid.

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"I'll get you some if you give me the dough," replied the suspected one.

He gave the man a \$10 bill.

"Just you hold this box of shoes a minute and wait in the alley here," was the suspected one's request.

Thinking he was on a warm trail and would soon have an important prisoner, the agent waited. One hour passed. Another hour passed. Discouraged, the sleuth returned to headquarters. Suddenly he remembered the shoebox and decided to have a look at it. The box contained, carefully wrapped, a full quart of whiskey.

ECONOMY—PLUS!

Rufus was proudly sporting a new shirt when a friend asked: "How many yards do it take to make a shirt like dat one, Rufus?"

"Well, suh," replied Rufus, "Ah got two shirts like this out'n one yard."

CAUSE ENOUGH

He was very anxious to have everything go off well for his wedding ceremony. He had practiced and practiced. At last the great day had arrived, and he was at the altar. The minister was reading. He must not fail to respond at the right moment. Suddenly he realized that the minister had asked a question and no one had responded. Surely they must be waiting for him to reply. He had not heard the question the minister had asked, "Does any man know just cause why this man and this woman should not be joined together?" but he very meekly replied, "I do."

BREVITY WINS

track sprinter somewhere in the South — was unfortunate enough to have a dilatory laundress. One evening, while out for a practice run in his airy and rather abbreviated track costume, he chanced to dash past the house of the dusky lady, who at that time was a couple of weeks in arrears with his washing. He had scarcely reached home when the door bell rang furiously, and an excited voice was wafted in from the porch:

"For de Lawd's sake! Won't you tell Marse Bob please not to go out any moh till I can get his clo'es around to him?"

MUST HAVE BEEN CRAZY

A man telephoned to the superintendent of an insane asylum, and said: "Give me the name of the man who escaped last night."

"No one escaped that I know of."

"Better check up again; someone ran away with my wife."

AW G'WAN

Jimmy (smart boy): "Let's play Adam and Eve."

Johnny: "How do we do that?"

Jimmy: "You tempt me to eat your apple and I do."

LIFE IN A GARRET

Author: "Can I get a dollar advance on this story I'm writing?"

Editor: "That's a very unusual request."

Author: "Yes, I know, but I've got to the point where the hero sits down to a square meal and I want to get the proper atmosphere."

SPINSTER'S PHILOSOPHY

She—Who was it said that one man was as good as another? Some Socialist, I suppose.

He—No, some old maid.

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PERSIFLAGE FROM PUNCH

"Bull-fighting calls for quick decisions," says a writer. He who hesitates is tossed.

A scientist says the teeth of a gorilla are so deep-set that they can't be pulled. He doesn't know our dentist.

"Most of our laws," declares a writer, "are merely petty annoyances." Our judges, too, are sent only to try us.

"Thinking is as hard work as manual labor," states a politician. Now how in the world did he find that out?

At a Florida hotel guests are not charged for any day the sun fails to shine. An Aberdonian who has just returned says his holiday was marred by persistently fine weather.

MUST MAKE THE BEST OF IT

A famous man, often called upon to make a speech, generally began with, Oh, why was I born?

On one occasion a distant voice was heard: "Go on now — it can't be helped."

IF AT FIRST, ETC.

Question: "All last summer I was troubled with poison, due to biting insects. What would you suggest as a remedy?"

Answer: "Why not quit biting them and go on a vegetarian diet?"

NOT HIS JOB

"What shall I do?" wailed the sweet young thing; "I'm engaged to a man I just cannot bear children."

"Well," remarked the kindly old lady, "you mustn't expect too much of a husband!"

EASY PICKING

She—Daddy is so pleased to hear you are a poet.

He—Fine. He likes poetry then?

She—Not at all. But the last boy friend of mine he tried to throw out was an amateur boxer.

SLAM!

Tramp: "Please, kind gentleman, could you help a poor blind man?"

Gentleman: "How am I to know you are blind?"

Tramp: "Because I called you a gentleman."

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REASON ENOUGH

"Ah, you have a dog. I thought you didn't like dogs."

"Well, I don't. But my wife picked up a lot of dog soap at a bargain sale."

IN MOTOR PARLANCE

She: "Where is your chivalry?"
He: "I turned it in for a Buick!"

A TONGUE EXERCISER

A Frenchman was relating his experience of studying the English language. He said:

"When I first discovered that if I was quick, I was fast, that if I was tied I was fast, if I spent too freely I was fast, and that not to eat was to fast, I was discouraged. But when I came across the sentence, 'The first one won one one-dollar prize,' I gave up trying to learn the English language."

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